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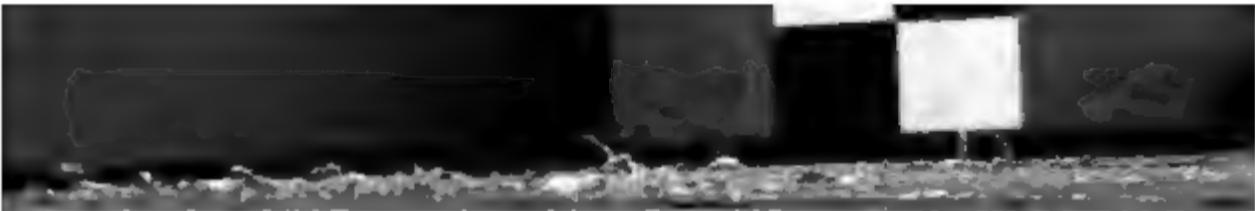
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THE HARMONY OF THE GOSPELS.



THE
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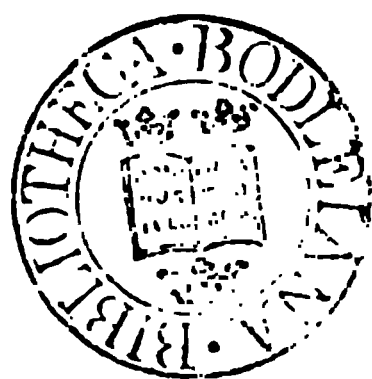
IN THE WORDS OF
THE AUTHORIZED VERSION.

WITH AN ACCOUNT OF
ANCIENT MANUSCRIPTS AND OF THE VARIOUS TRANSLATIONS
OF THE HOLY SCRIPTURES.

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P R E F A C E .

The Bible in our mother tongue is the great triumph of the Reformation ; and the knowledge of the Gospel has opened the hearts of many of our countrymen to unite together, and by means of the noble art of printing, to put it within the reach of the humblest in the nation, so that the wish of the pious King George III. may be realized—"That each poor boy in his dominions may possess a Bible." Yet though so open and free to all, there are few persons of the many millions of our population, who duly appreciate the blessing, and fully enjoy it. Many keep a Bible on their shelves or in their boxes, forgetting that therein is contained the lamp and light of their path in life, the never-failing water of bliss, the bread that nourishes the soul, the balm of Gilead for every bleeding heart.

Every real christian searches the Scriptures diligently, and loves them truly. Most are well acquainted with them, at least of those parts which teach the plan of salvation, and which are so plain that "the wayfaring man though a fool cannot err therein." And christians can generally readily quote those passages, which give "a reason for the hope that is in them, with meekness and fear."

The Holy Gospels contain the history of our Lord and Saviour who shed His blood on the cross for our salvation. The narrative handed down to us is only brief, "but if all He did should be written, not even the world itself would contain the books that should be written." But sufficient has been recorded to prove to us, that He was the Christ, the Messiah, the only begotten Son of God, who came to fulfil God's law, and offer Himself a sacrifice for the sins of the world, "that whosoever believeth on Him shall not perish but have everlasting life." His agony in the garden of Gethsamene, His betrayal and sufferings on the cross, are faithfully and minutely portrayed. With what devout contemplation should we regard Him who laid down His life, that we might be saved from Hell, and thus obtained for us, and promised to give us happiness, and glory with Him in Heaven. What an unspeakable mercy, to be rescued from devils and from sinners, to live with Jesus and His holy saints, without end. May all that love the Scriptures be clothed with the beautiful garments of salvation, that they may not be found in their own raiment at the wedding feast, and be cast into outer darkness. Let each word of the Holy Gospel be eagerly learnt, with prayer to God that of His loving kindness and tender mercy He will engrave on our hearts as with a pen of iron on lead, each warning, and each blessing and promise, every truth and doctrine contained in it. The beauty and simplicity of the Gospels, charm every unprejudiced heart. We should read them often, and each time with more attention, that the faithful portrait of His character, who was chief among ten thousand and altogether lovely, may excite admiration and love in our hearts, and self-denying devotion to His cause. Let faith and love precede virtue; let good

works manifest the fruits of the Holy Spirit, whom our Saviour has promised to send to His disciples, to lead them into all truth.

The following pages contain a continuous narrative of our Saviour's life on earth from the four Gospels, and in the words of the authorized version. The "*Harmonia Evangelica*," by Greswell, has been followed, with one or two exceptions. It is hoped that it may tend to give younger students a clear idea of the History; and as the chapters from which any paragraph is taken are marked at the beginning of each section, they can refer to their Bibles for the full account of each Gospel. The *Harmonia Evangelica* is arranged in parallel columns, and line for line, so that where any word or line occurs in one Gospel more than another, it is seen at one view. In this volume, the narrative is continuous from the four Gospels, without putting in two words of the same meaning, but different, but never omitting an additional line. Several Tables and Indices have been added, which will make the Book complete in itself, as a handbook for the study of the Gospel History.

Having the Bible, we need only our plain natural understanding to comprehend its contents; by reference from one part to another the Scriptures explain themselves, and every true doctrine taught in the Church of Christ may be proved thereby. "The Bible and nothing but the Bible is the religion of Protestants." In the Bible are revealed, the nature and attributes of God; the character and prospects of man, and the great work of man's Redemption. All these things can be as plainly understood, as another book, by the light of our natural understanding. But spiritually to discern them, to feel the exceeding sinfulness of sin, and

repent of it, to feel the need of a Saviour, and to flee to Him for safety ; to partake of the benefits of His death and passion, and be united to Him as the living Head ; to bring forth holy fruits, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance,—this is the gift of the Holy Spirit alone, and is of the grace of God. “ By grace are ye saved through faith and that not of yourselves, it is the gift of God. Not of works, lest any man shall boast, for we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

“ Faith cometh by hearing and hearing by the word of God.” The preaching of faithful ministers adds many to the Church who shall be saved ; let us most diligently wait on them, devoutly praying for God’s blessing on them and their preaching, that eloquence and power may be given them in delivering the message of salvation, and that their holy lives may exemplify the doctrine taught.

But let us never neglect the daily reading of God’s word in the closet and family. “ Search the Scriptures” should be our motto, “ for in them ye think ye have eternal life, and they are they which testify of me.” The study of the 119th Psalm would be a profitable exercise for every young christian ; that especially, and all the Psalms teach us the true spirit of a servant of God, and the awful state of those that rebel against Him.

We should remember in reading the Holy Gospels, that our Saviour is the living head of His Church ; that though invisible to the natural eye, by the eye of faith we behold Him who was despised and rejected of men, sitting on the right hand of God, interceding for His people. By faith

which is the gift of God, we are united to Him, become one with Christ and Christ with us, He dwelleth in us, we are clothed with Christ ; of his fulness we receive and advance from grace to grace. Let us bear in mind His living presence in humility on earth, His exalted glory in Heaven, His invitation to sinners to come to Him, and the terror of His wrath when coming to judge those that reject His kingdom. " It is a fearful thing to fall into the hands of the living God."

Glory to God in the highest, and on earth peace, goodwill towards men.

PART I.

THE BIRTH AND EARLY LIFE

OF

ST. JOHN THE BAPTIST;

AND OF

OUR LORD AND SAVIOUR

JESUS CHRIST.

▲

“Non fecit taliter omni nationi.” (Ps. cxlvii. 20) disait David en parlant de la loi. Mais, en parlant de Jesus-Christ, il faut dire : “Fecit taliter omni nationi.”

PASCAL.

A HARMONY OF THE GOSPELS.

INTRODUCTION BY ST. LUKE.

1. Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eye witnesses, and ministers of the word ; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee, in order, most excellent Theophilus, That thou mightest know the certainty of those things wherein thou hast been instructed.

ST. JOHN THE BAPTIST. HIS BIRTH FORETOLD TO ZACHARIAS BY AN ANGEL.

Luke i. 5-23.

2. There was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia : and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless. And they had no child, because that Elizabeth was barren, and they both were now well stricken in years.

And it came to pass, that while he executed the priest's office before God in the order of his course, According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without, at the time of in-

cense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense, And when Zacharias saw him, he was troubled, and fear fell upon him.

But the angel said unto him, "Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." And Zacharias said unto the Angel, "Whereby shall I know this? for I am an old man, and my wife well stricken in years." And the angel answering said unto him, "I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season."

And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

ST. JOHN THE BAPTIST IS CONCEIVED.

Luke i. 24—25.

3. And after these things his wife Elisabeth conceived, and hid herself five months, saying, "Thus hath the Lord dealt with me, in the days wherein he looked on me, to take away my reproach among men."

**THE BIRTH OF OUR LORD AND SAVIOUR JESUS
CHRIST IS FORETOLD TO THE VIRGIN MARY
BY THE SAME ANGEL.**

Luke i. 26—38.

4. And in the sixth month the angel Gabriel was sent from God, unto a city of Galilee named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, "Fear not, Mary, for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Then said Mary unto the angel, "How shall this be, seeing I know not a man?" And the angel answered and said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible." And Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word." And the angel departed from her.

MARY'S VISIT TO ELISABETH.

Luke i. 39—55.

5. And Mary arose in those days, and went into the hill country with haste, into a city of Judah; And entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary,

the babe leaped in her womb ; and Elisabeth was filled with the Holy Ghost : And she spake with a loud voice, and said, " Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me ? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed : for there shall be a performance of those things which were told her from the Lord."

And Mary said,

" My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden : for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things ; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath showed strength with his arm ; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things ; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy ; As he spake to our fathers, to Abraham, and to his seed for ever."

And Mary abode with her about three months, and returned to her own house.

JOHN THE BAPTIST IS BORN, AND CIRCUMCISED AND RECEIVES HIS NAME.

Luke i. 57—79.

6. Now Elisabeth's full time came that she should be delivered ; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her ; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child ; and they called him Zacharias, after the name of his father. And his mother answered and said, " Not so ; but he shall be called

John." And they said unto her, "There is none of thy kindred that is called by this name." And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed; and he spake and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he swore to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

PRIVATE LIFE OF JOHN THE BAPTIST DURING THIRTY YEARS.

7. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

JOSEPH, BEING WARNED IN A DREAM, TAKES UNTO HIM MARY HIS ESPOUSED WIFE.

Matthew i. 18-25.

8. Now the birth of Jesus Christ was on this wise : When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, " saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus : for he shall save his people from their sins." Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, (Isaiah vii. 14.) saying, " Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel," which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife : And knew her not till she had brought forth her first born son : and he called his name JESUS.

CHRIST IS BORN IN BETHLEHEM.

Luke ii. 1-21.

9. And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem : (because he was of the house and lineage of David.) To be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be deliv-

ered, And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, "Fear not: for, behold, I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you Ye shall find the babe wrapped in swaddling clothes, lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men." And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us go now even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

GENEALOGY OF OUR BLESSED LORD.

According to St. Matthew, from
Abraham.

According to St. Luke, from
Adam.

10. The book of the generation of Jesus Christ, son of Joseph, which was the son

the son of David, the son of Abraham.

Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; and Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; and Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; and Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; and Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; and Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: and after they

of Heli, which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Eshi, which was the son of Nagge, which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, which was the son of Joanna, which was the son of Rhesa, which was the son of Zerobabel, which was the son of Salathiel, which was the son of Neri, which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan,

were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

which was the son of David, which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, which was the son of Saruch, which was the son of Ragan, which was the son of Phalec, which was the son of Heber, which was the son of Sala, which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

DIVINITY OF OUR BLESSED LORD AS PROVED BY ST. JOHN.

John i. 1—18.

11. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, "This was he of whom I spake, He that cometh after me is preferred before me: for he was before me." And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

JESUS PRESENTED IN THE TEMPLE.

Luke ii. 22—38.

12. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, (Numbers viii. 17) Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, (Lev. xii. 8.) "a pair of turtle doves, or two young pigeons." And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word:

For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel." And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, "Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thine own soul also,) that the thoughts of many hearts may be revealed."

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Israel.

**WISE MEN FROM THE EAST, LED BY A STAR,
COME TO BETHLEHEM TO WORSHIP HIM THAT
IS BORN KING OF THE JEWS.**

Matthew ii. 1—12.

13. Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet. (Micah v. 2.) "And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel." Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, "Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also." When they had heard the king they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

JOSEPH FLIES INTO EGYPT WITH THE YOUNG CHILD AND HIS MOTHER.

Matthew ii. 13—18.

14. And when they were departed, behold the angel of the Lord appeared to Joseph in a dream, saying, "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him." When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, (Hosea xi. 1,) saying, "Out of Egypt have I called my son."

SLAUGHTER OF THE INNOCENTS.

15. Then Herod when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, (Jer. xxxi. 15.) "In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."

ON THE DEATH OF HEROD, JOSEPH AT THE COMMAND OF GOD RETURNS TO THE LAND OF ISRAEL.

Matt. ii. 19—23. Luke ii. 39.

16. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, "Saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life." And he arose, and took the young child and his mother,

and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding being warned of God in a dream, he turned aside into the parts of Galilee: And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

THE HISTORY OF OUR SAVIOUR'S PRIVATE LIFE.

Luke ii. 40—52.

17. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. But when they saw him, they were amazed: and his mother said unto him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." And he said unto them, "How is it that ye sought me? wist ye not that I must be about my Father's business?" And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

PART II.

CONTAINING THE HISTORY OF EIGHTEEN MONTHS,

FROM

THE BEGINNING OF THE PREACHING

OF

JOHN THE BAPTIST,

TO THE END OF THE FIRST YEAR

OF

OUR SAVIOUR'S MINISTRY;

FROM THE FOLLOWING PASSAGES OF THE GOSPELS :

MATTHEW, CHAP. iii. iv. v. vi. vii. viii. 1—4, 14—17., ix. 2—9.

MARK i. i., 1—22. LUKE iii. 1—23., iv. v. JOHN i. 18—51. ii. iii. iv.



A HARMONY OF THE GOSPELS.

JOHN THE BAPTIST, HAVING RECEIVED THE WORD OF GOD, BEGINS TO PREACH.

Matt. iii. 1—12. Mark i. 1—8. Luke iii. 1—18.

1.—The beginning of the Gospel of Jesus Christ, the Son of God.

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lysanias tetrarch of Abilene. Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And in those days he came into all the country about Jordan, preaching in the wilderness of Judea, the baptism of repentance for the remission of sins, and saying, "Repent ye : for the kingdom of heaven is at hand." As it is written in the book of the words of Esaias the prophet (Is. xl. 3) saying "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low ; and the crooked shall be made straight, and the rough places shall be made smooth, and all flesh shall see the salvation of God."

And the same John had his raiment of camel's hair, and a leathern girdle about his loins, and his food was locusts and wild honey. Then went out to him, Jerusalem, and all Judea, And were all baptized of him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come, Bring forth therefore fruits meet for repentance: And think not to say within yourselves, we have Abraham to our father, for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; therefore, every tree that bringeth not forth good fruit, is hewn down and cast into the fire." And the people asked him, saying, "What shall we do then?" He answereth and saith unto them, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Then came also publicans to be baptized, and said unto him, "Master, what shall we do?" And he said unto them, "Exact no more than that which is appointed you." And the soldiery likewise demanded of him, saying, "And what shall we do?" And he said unto them, "Do violence to no man, neither accuse any falsely; and be content with your wages." And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not; John answered, saying unto them all, "I indeed baptize you with water, unto repentance: but one mightier than I cometh after me, the latchet of whose shoes I am not worthy to stoop down and unloose, he will baptize you with the Holy Ghost and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but the chaff he will burn with fire unquenchable." And many other things in his exhortation, preached he unto the people.

THE BAPTISM OF OUR LORD AND SAVIOUR JESUS CHRIST.

Matt. iii. 13—17. Mark i. 9—11. Luke iii. 21—23.

2. And it came to pass, in those days, that Jesus came from Nazareth of Galilee, to Jordan unto John, to be baptized of him, But John forbad him, saying, "I have need to be baptized of thee and comest thou to me?" And Jesus answering, said unto him, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." Then he suffered him. Now when all the people were baptized, and Jesus being baptized, went straightway up out of the water, and praying, he saw the heavens opened, and the Holy Spirit of God descending in a bodily shape, like a dove, and lighting upon him, and lo a voice from heaven, saying, "Thou art my beloved Son, in thee I am well pleased." And Jesus himself began to be about thirty years of age.

THE TEMPTATION OF OUR LORD AND SAVIOUR JESUS CHRIST.

Matt. iv. 1—11. Mark i. 12-13. Luke iv. 1—13.

3. And Jesus being full of the Holy Ghost, returned from Jordan, and immediately the Spirit driveth him into the wilderness to be tempted of the devil. And he was there in the wilderness forty days, tempted of Satan, and was with the wild beasts. And in those days he did eat nothing; and when they were ended, he afterwards hungered. And when the tempter came to him, he said, "If thou be the Son of God, command that these stones be made bread." And Jesus answered him, saying, it is written, (Deut. viii. 3.) "That man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then the devil taketh him up into the Holy City, Jerusalem, and setteth him on a

pinnacle of the temple, And saith unto him, "If thou be the Son of God, cast thyself down;" for it is written (Ps. xci. 11, 12.) "He shall give his angels charge concerning thee: and in their hands they shall bear thee up: lest at any time thou dash thy foot against a stone." Jesus said unto him, It is written again (Deut. vi. 16.) "Thou shalt not tempt the Lord thy God." Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, in a moment of time, and the devil said unto him, "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt fall down and worship me, all shall be thine. And Jesus answered and said unto him, "Get thee behind me, Satan, for it is written, (Deut. vi. 13, 16, 20.) "Thou shalt worship the Lord thy God, and him only shalt thou serve." And when the devil had ended all the temptation, he departed from him for a season, and behold angels came and ministered unto him.

THE JEWS SEND PRIESTS AND LEVITES FROM JERUSALEM UNTO JOHN, TO ENQUIRE WHO HE IS?

John i. 19—28.

4. And this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, "Who art thou?" And he confessed and denied not; but confessed "I am not the Christ." And they asked him, "What then? Art thou Elias?" And he saith, "I am not." "Art thou that Prophet?" And he answered, "No." Then said they unto him, "Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?" He said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." (Is. xl. 3.) And they which were sent were of the Pharisees,

And they asked him, and said unto him, "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" John answered them, saying, "I baptize you with water, but there standeth one among you, whom ye know not: He it is, who coming after me is preferred before me, whose shoes latchet I am not worthy to unloose." These things were done in Bethabara, beyond Jordan, where John was baptizing.

THE TESTIMONY OF JOHN THE BAPTIST TO OUR LORD AND SAVIOUR JESUS CHRIST.

John i. 29—43.

5. The next day John seeth Jesus coming unto him, and saith, "Behold the Lamb of God, which taketh away the sin of the world." This is he of whom I said, "After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water." And John bare record, saying, "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, 'Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.' And I saw and bare record that this is the Son of God."

Again, the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, "Behold the Lamb of God!" And the two disciples heard him speak, and they followed Jesus. Then Jesus turned and saw them following, and saith unto them, "What seek ye?" They said unto him, "Rabbi, (which is to say being interpreted, Master,) where dwellest thou?" He saith unto them, "Come and see." They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

One of the two, which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, "we have found the Messiah," which is, being interpreted the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, "Thou art Simon the son of Jona; thou shalt be called Cephas," which is by interpretation a stone.

4.

JESUS RETURNS INTO GALILEE. HE CALLETH PHILIP.

John i. 43—51.

6. The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, "Follow me." Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, "We have found him, of whom Moses in the law; and the Prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, "Can there any good thing come out of Nazareth?" Philip saith unto him, "Come and see." Jesus saw Nathanael coming to him, and saith of him, "Behold an Israelite indeed, in whom is no guile!" Nathanael saith unto him, "Whence knowest thou me?" Jesus answered and said unto him, "Before that Philip called thee, when thou wast under the fig-tree I saw thee." Nathanael answered and saith unto him, "Rabbi, thou art the Son of God: thou art the King of Israel," Jesus answered and said unto him, "Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these." And he saith unto him, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God, ascending and descending upon the Son of Man."

**A MARRIAGE IN CANA OF GALILEE. THE FIRST
MIRACLE PERFORMED BY OUR LORD AND
SAVIOUR JESUS CHRIST.**

John ii. 1-11.

7. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there; And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, "They have no wine." Jesus saith unto her, "Woman, what have I to do with thee? mine hour is not yet come." His mother saith unto the servants, "whatsoever he saith unto you, do it." And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, "Fill the waterpots with water." And they filled them up to the brim. And he saith unto them, "Draw out now, and bear unto the governor of the feast." And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, "Every man at the beginning doth set forth good wine: and when men have well drunk, then that which is worse: but thou hast kept the good wine until now." This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

After this he went down to Capernaum, he and his mother, and his brethren, and his disciples: and they continued there not many days.

**THE PASSOVER IS AT HAND, JESUS GOES UP
TO JERUSALEM.**

John ii. 13.

And the Jews' passover was at hand; and Jesus went up

to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting ; and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen ; and poured out the changers' money, and overthrew the tables ; And said unto them that sold doves, " Take these things hence ; make not my Father's house a house of merchandize." And his disciples remembered that it was written, (Ps. lxxix. 9.) " The zeal of thine house hath eaten me up." Then answered the Jews and said unto him, " What sign showest thou unto us, seeing that thou doest these things?" Jesus answered and said unto them, " Destroy this temple, and in three days I will raise it up." Then said the Jews, " Forty and six years was this temple in building, and wilt thou rear it up in three days?" But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them : and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men. And needed not that any should testify of man ; for he knew what was in man.

NICODEMUS A RULER OF THE JEWS, COMES TO JESUS BY NIGHT, IN JERUSALEM.

John iii. 1—21.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews ; The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God ; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, " Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus saith unto

him, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" Jesus answered, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." Nicodemus answered and said unto him, "How can these things be?" Jesus answered and said unto him, "Art thou a master of Israel and knowest not these things?" Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen: and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in him should not perish but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

**JESUS AND HIS DISCIPLES COME INTO THE
LAND OF JUDEA AND BAPTIZE. JOHN THE
BAPTIST BAPTIZING AT ÆNON.**

John iii. 22—36.

10. After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized. And John also was baptizing in Ænon, near to Salim, because there was much water there: and they came and were baptized. For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friends of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him."

**JESUS LEAVES JUDEA AND GOES INTO GALILEE,
PASSING THROUGH SAMARIA.***John iv. 1—42.*

11. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples.) He left Judea, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the wall: and it was about the sixth hour. There cometh a woman of Samaria to draw water; Jesus saith unto her, "Give me to drink." (For his disciples were gone away into the city to buy meat.) Then saith the woman of Samaria unto him, "How is it that thou being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." Jesus answered and said unto her, "If thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldest have asked of him, and he would have given thee living water." The woman saith unto him, "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children and his cattle?" Jesus answered and said unto her, "Who-soever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The woman saith unto him, "Sir, give me this water, that I thirst not, neither come hither to draw." Jesus saith unto her, "Go call thy husband, and come hither."

The woman answered and said, "I have no husband."

Jesus said unto her, "Thou hast well said I have no husband : For thou hast had five husbands, and he whom thou now hast is not thy husband : in that saidst thou truly." The woman said unto him, " Sir, I perceive that thou art a prophet." Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship." Jesus saith unto her, " Woman believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. Ye worship ye know not what, we know what we worship, for salvation is of the Jews. But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth." The woman saith unto him, " I know that Messias cometh who is called Christ ; when he is come he will tell us all things." Jesus saith unto her, " I that speak unto thee am he." And upon this came his disciples, and marvelled that he talked with the woman ; yet no man said, " What seekest thou ?" or " Why talkest thou with her ?" The woman then left her water pot and went her way into the city, and saith to the men, " Come, see a man, which told me all things that ever I did, is not this the Christ ?" Then they went out of the city, and came unto him. In the mean while his disciples prayed him, saying, " Master, eat." But he said unto them, " I have meat to eat that ye know not of." Therefore said his disciples one to another, " Hath any man brought him ought to eat ?" Jesus saith unto them, " My meat is to do the will of him that sent me, and to finish his work. Say ye not, " There are yet four months and then cometh harvest ? Behold I say unto you, lift up your eyes and look on the fields : for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together. And herein is that saying true,

'One soweth and another reapeth.' I sent you to reap that whereon ye bestowed no labour, other men laboured and ye are entered into their labours." And many of the Samaritans of that city believed on him, for the saying of the woman, which testified: "He told me all things that ever I did." So when the Samaritans were come unto him, they besought him that he would tarry with them; and he abode there two days. And many more believed because of his own word; and said unto the woman, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.'

JOHN THE BAPTIST IS IMPRISONED.

Luke iii. 19. 20.

12. But Herod the Tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison.

JESUS GOES INTO GALILEE.

Matt. iv. 12. Mark i. 14.* Luke iv. 14-15. John iv. 43-44.

13. Now when Jesus had heard that John was cast into prison, after two days he departed thence and went into Galilee. For Jesus himself testified that a prophet hath no honor in his own country. Returning in the power of the Spirit, and preaching the gospel of the Kingdom of God, and saying "The time is fulfilled; and the Kingdom of God is at hand: repent ye and believe the Gospel:" and there went out a fame of him through all the region round about. And he taught in their synagogues being glorified of all.

Then when he was come into Galilee, the Galileans received him, having seen all things that he did at Jerusalem, at the feast, for they also went unto the feast.

JESUS COMES INTO CANA OF GALILEE—HEALING OF THE NOBLEMAN'S SON OF CAPERNAUM.

John vi. 46—54.

14. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, "Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, "Sir, come down ere my child die." Jesus saith unto him, "Go thy way, thy son liveth." And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, "Thy son liveth." Then enquired he of them the hour when he began to mend. And they said unto him, "Yesterday at the seventh hour the fever left him." So the father knew that it was at the same hour in the which Jesus said unto him "Thy son liveth;" and himself believed and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

JESUS COMES TO NAZARETH. THE CONDUCT OF THE NAZARENES.

Luke iv. 16—30.

15. And he came to Nazareth where he had been brought up: and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book he found the place where it was written, (Isaiah lxi. 1.) "The spirit of the Lord is

upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened upon him. And he began to say unto them, "This day is this scripture fulfilled in your ears." And all bare him witness and wondered at the gracious words which proceeded out of his mouth. And they said, "Is not this Joseph's son?" And he said unto them, "You will surely say unto me this proverb, 'Physician heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.'" And he said, "Verily I say unto you, no prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout the land: But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian." And all they in the synagogue, when they heard these things, were filled with wrath. And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way.

JESUS LEAVES NAZARETH AND GOES TO LIVE AT CAPERNAUM.

Matt. iv. 13—17. Luke iv. 31, 32.

16. And leaving Nazareth he came down and dwelt at Capernaum, a city of Galilee, which is upon the sea-coast, in

the borders of Zabulon and Nephthalim ; That it might be fulfilled which was spoken by Esaias the prophet, (Isa. ix. 1, 2,) saying, "The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles ; The people which sat in darkness saw great light ; and to them which sat in the region and shadow of death, light is sprung up." From that time Jesus began to preach, and to say, "Repent : for the kingdom of heaven is at hand." And taught them on the Sabbath days. And they were astonished at his doctrine ; for his word was with power.

JESUS WALKING BY THE SEA OF GALILEE CALLETH FOUR DISCIPLES, FISHERMEN.

Matt. iv. 18—22. Mark i. 16—20.

17. And Jesus walking by the sea of Galilee saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea : for they were fishers. And Jesus saith unto them, "Come ye after me, and I will make you to become fishers of men." And straightway they forsook their nets and followed him. And when he had gone a little further thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets, And straightway he called them, and they immediately left their father Zebedee in the ship, with the hired servants and followed him.

JESUS ENTERS INTO CAPERNAUM WITH HIS DISCIPLES ; AND ON THE SABBATH DAY, IN THE SYNAGOGUE HE CASTS OUT AN UNCLEAN SPIRIT FROM A MAN.—THE THIRD MIRACLE RECORDED.

Mark i. 21—28. Luke iv. 33—37.

18. And they went into Capernaum ; and straightway on

the Sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine : for he taught them as one that had authority, and not as the Scribes. And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, "Let us alone : what have we to do with thee, thou Jesus of Nazareth ? art thou come to destroy us ? I know thee who thou art, the Holy One of God." And Jesus rebuked him, saying, "Hold thy peace and come out of him." And when the unclean spirit had torn him, and thrown him in the midst, and cried with a loud voice he came out of him, and hurt him not. And they were all amazed, insomuch, that they questioned among themselves, saying, "What thing is this ? What a word is this ? What new doctrine is this ? for with authority and power commandeth he even the unclean spirits and they do obey him and come out." And immediately his fame spread abroad throughout all the region round about Galilee.

**JESUS GOES FROM THE SYNAGOGUE TO THE
HOUSE OF PETER, AND HEALS PETER'S WIFE'S
MOTHER, SICK OF A FEVER. THE FOURTH
MIRACLE RECORDED.**

Matt. viii. 14—17. Mark i. 29—34. Luke iv. 38—41.

19. And forthwith when they were come out of the synagogue, Jesus entered into the house of Simon Peter, and Andrew ; with James and John, and saw his wife's mother laid and sick with a great fever, and anon they tell him of her. And he came, and stood over her, and rebuked the fever, and took her by the hand, and lifted her up : and immediately the fever left her, and she ministered unto them. And at even, when the sun did set, all that had any sick with divers diseases, and many that were possessed of devils, brought them unto him. And all the city was gathered to-

gether at the door. And he laid his hands on every one of them, and healed them, and devils also came out of many, crying out, and saying, "Thou art Christ the Son of God." And he, rebuking them, suffered them not to speak: for they knew that he was Christ. That it might be fulfilled which was spoken by Esaias the prophet, (Isaiah liii. 4.) saying, "Himself took our infirmities and bear our sicknesses."

**JESUS RETIRES EARLY IN THE MORNING TO A
DESERT PLACE TO PRAY. HE MAKES THE
CIRCUIT OF GALILEE.**

Matt. iv. 23—25. Mark i. 35—39. Luke iv. 42—44.

20. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon, and they that were with him, followed after him. And when they had found him, they said unto him, "All men seek for thee." And he said unto them, "Let us go into the next town, that I may preach there also: for therefore came I forth." And the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, "I must preach the kingdom of God to other cities also; for therefore am I sent." And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people, and casting out devils. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those which had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

THE SERMON ON THE MOUNT. THE LAW OF THE GOSPEL.

Matthew v. 1., viii. 1.

21. And seeing the multitude he went up into a mountain : and when he was set, his disciples came unto him : and he opened his mouth, and taught them, saying,

“ Blessed are the poor in spirit : for theirs is the kingdom of heaven. Blessed are they that mourn : for they shall be comforted. Blessed are the meek : for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness ; for they shall be filled. Blessed are the merciful : for they shall obtain mercy. Blessed are the pure in heart : for they shall see God. Blessed are the peacemakers : for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake : for their's is the kingdom of heaven. Blessed are ye, when men shall revile you ; and persecute you ; and shall say all manner of evil against you falsely ; for my sake. Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you.

Ye are the salt of the earth : but if the salt have lost its savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments

and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it was said by them of old time, "Thou shalt not kill : whosoever shall kill shall be in danger of the judgment : " But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment : and whosoever shall say to his brother, "Raca," shall be in danger of the council : but whosoever shall say, "Thou fool," shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Ye have heard that it was said by them of old time, "Thou shalt not commit adultery : " But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement : But I say unto you, That whosoever shall put away his wife, saving for the cause of fornica-

tion, causeth her to commit adultery : and whosoever shall marry her that is divorced, committeth adultery.

Again, ye have heard that it hath been said by them of old time, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths : " But I say unto you, swear not at all : neither by heaven ; for it is God's throne : Nor by the earth : for it is his footstool : neither by Jerusalem ; for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, yea, yea ; nay, nay : for whatsoever is more than these, cometh of evil.

Ye have heard that it hath been said, "An eye for an eye, and a tooth for a tooth." But I say unto you, "That ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, "Thou shalt love thy neighbour, and hate thine enemy." But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you ; That ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them which love you what reward have ye ? do not even the publicans the same ? And if ye salute your brethren only, what do ye more than others ? do not even the publicans so ? Be ye therefore perfect, even as your Father which is in heaven is perfect.

Take heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues

and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know, what thy right hand doeth : That thine alms may be in secret : and thy Father, which seeth in secret, himself shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do : for they think that they shall be heard for their much speaking. Be not ye therefore like unto them : for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye, Our Father which art in heaven, hallowed be thy name, Thy kingdom come : thy will be done in earth, as it is in heaven : Give us this day our daily bread : and forgive us our debts, as we forgive our debtors : And lead us not into temptation, but deliver us from evil : for thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover, when ye fast, be not as the hypocrites, of a sad countenance : for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, That thou appear not unto men to fast, but unto thy Father which is in secret : and thy Father which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal : But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal : For where your treasure is, there will your heart be also. The light of the body is the eye : if therefore thine eye be single, thy whole body shall be full of light : But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness ! No man can serve two masters : for either he

will hate the one, and love the other ; or else he will hold to the one and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them, Are ye not much better than they ? Which of you by taking thought can add one cubit to his stature ? And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin : And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith. Therefore take no thought, saying, What shall we eat ? What shall we drink ? or wherewithal shall we be clothed ? (for after all these things do the Gentiles seek ;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged ; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ? or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold a beam is in thine own eye ? Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither

cast ye your jewels before swine, lest they trample them under their feet, and turn again and rend you.

Ask and it shall be given you, seek and ye shall find ; knock and it shall be opened unto you : For every one that asketh receiveth : and he that seeketh findeth : and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread will he give him a stone ? Or if he ask a fish, will he give him a serpent ? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him ?

Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets.

Enter ye in at the strait gate : for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat : Because strait is the gate, and narrow is the way, which leadeth unto life ; and few there be that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles ? even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ? And then will I profess unto them. I never knew you : depart from me, ye that work

iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock : And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand : And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell ; and great was the fall of it." And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine : For he taught them as one having authority and not as the scribes. When he was come down from the mountain great multitudes followed.

THE LAKE OF GENNESARET. THE MIRACULOUS DRAUGHT OF FISHES.

Luke v. 1—11.

22. And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Genesaret. And saw two ships standing by the lake : but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, launch out into the deep, and let down your nets for a draught. And Simon, answering, said unto him, "Master, we have toiled all the night, and have taken nothing : nevertheless, at thy word I will let down the net." And when they had this done, they inclosed a great multitude of fishes : and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at

Jesus' knees, saying, "Depart from me; for I am a sinful man, O Lord." For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, "Fear not; from henceforth thou shalt catch men." And when they had brought their ships to land, they forsook all, and followed him.

OUR BLESSED LORD AND SAVIOUR JESUS
CHRIST HEALS A LEPER.

Matt. viii. 2—4. Mark i. 40—44. Luke v. 12—14.

23. And it came to pass, when he was in a certain city, behold, a man full of leprosy; who seeing Jesus, fell on his face, and besought him, saying, "Lord, if thou wilt, thou canst make me clean." And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, "I will: be thou clean." And as soon as he had spoken immediately the leprosy departed from him and he was cleansed. And he straitly charged him, and forthwith sent him away; And Jesus saith unto him, "See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them." But he went out and began to publish it much, and to blaze abroad the matter, and so much the more went there a fame abroad of him, insomuch that Jesus could no more openly enter into the city, and he withdrew himself into the wilderness and prayed. And great multitudes came together to him, from every quarter, to hear, and to be healed by him of their infirmities.

RETURNING TO CAPERNAUM, HE HEALS
A PARALYTIC. HE CALLS LEVI.

Matt. ix. 2—9. Mark ii. 1—14. Luke v. 17—28.

24. And again he entered into Capernaum after some

days ; and it was noised that he was in the house. And it came to pass on a certain day, as he was teaching, that there were Pharisees, and doctors of the law sitting by, which were come out of every town of Galilee, and Judea and Jerusalem ; and the power of the Lord was present to heal them. And behold, four men brought in a bed a man which was taken with a palsy ; and they sought means to bring him in, and lay him before him. And when they could not find by what way they might come nigh unto him because of the multitude, they went upon the house-top, and uncovered the roof where he was ; and when they had broken it up, they let down the bed wherein the sick of the palsy lay, through the tiles, into the midst before Jesus. When Jesus saw their faith, he said unto the sick of the palsy, " Son, be of good cheer, thy sins be forgiven thee." But certain of the Scribes sitting there, and Pharisees began to reason in their hearts, saying, " Why doth this man thus speak blasphemies ? who can forgive sins but God only ? " And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, " Wherefore think ye evil in your hearts ? For whether is easier to say to the sick of the palsy, Thy sins be forgiven thee ; or to say Arise and take up thy bed and walk ! But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy) Arise, take up thy bed and go unto thine house." But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men, And were filled with fear, saying, " We have seen strange things to-day, we never saw it on this fashion." And after these things he went forth, again by the seaside ; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw a publican (Matthew) named Levi, Son of Alphaeus sitting at the receipt of custom, and he said unto him, " Follow me." And he left all, rose up, and followed him.

**OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
IS ENTERTAINED BY MATTHEW AT A GREAT
FEAST IN HIS OWN HOUSE.**

Matt. ix. 10—17. Mark xi. 15—22. Luke vi. 29—39.

25. And Levi made him a great feast in his own house : And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples : for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, “How is it that he eateth and drinketh with publicans and sinners ?” When Jesus heard it, he saith unto them, “They that are whole need not a physician, but they that are sick : I came not to call the righteous, but sinners to repentance.” And the disciples of John and of the Pharisees used to fast : and they come and say unto him, “Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees ; but thine eat and drink ?” And Jesus said unto them, “Can the children of the bride-chamber fast, while the bridegroom is with them ? As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.”

And he spake also a parable unto them : “No man putteth a piece of a new garment upon an old : if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles ; else the new wine will burst the bottles and be spilled, and the bottles shall perish. But new wine must be put into new bottles ; and both are preserved. No man also having drunk old wine straightway desireth new : for he saith “The old is better.”

PART III.

CONTAINING THE HISTORY

OF

THE SECOND YEAR

OF

OUR BLESSED LORD AND SAVIOUR

JESUS CHRIST'S MINISTRY.



A HARMONY OF THE GOSPELS.

ON THE FIRST SABBATH AFTER THE SECOND DAY OF UNLEAVENED BREAD, OUR SAVIOUR AND HIS DISCIPLES WALK THROUGH THE CORN FIELDS AND PLUCK THE EARS OF CORN. THE PHARISEES FIND FAULT WITH THEM.

Matt. xii. 1—8. Mark ii. 23—28. Luke vi. 1—5.

1. And it came to pass on the second Sabbath after the first, that he went through the corn fields ; and his disciples were an hungred, and began as they went, to pluck the ears of corn, and eat, rubbing them in their hands. And certain of the Pharisees saw it, and said unto him, " Behold thy disciples do that which is not lawful to do on the sabbath day." And Jesus answering them said, " Have ye not read as much as this, what David did, when he had need, and was an hungred, he and they that were with him. How he went into the house of God in the days of Abiathar the high priest, and did take and eat the shew bread, and gave also to them that were with him : which it is not lawful to eat, but for the priests alone ? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless ? But I say unto you, That in this place is one greater than the temple. But if ye had known

what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." And he said unto them, "The sabbath was made for man, and not man for the sabbath: Therefore the son of man is Lord also of the sabbath."

**ON ANOTHER SABBATH, OUR LORD AND SAVIOUR
JESUS CHRIST HEALS A MAN WITH A WITHERED
HAND IN THE SYNAGOGUE. THE PHARISEES
AND HERODIANS TAKE COUNSEL TOGETHER
AGAINST HIM, TO DESTROY HIM.**

Matt. xii. 9—14. Mark iii. 1—6. Luke vi. 6—11.

2. And it came to pass also on another sabbath, that he entered into the synagogue and taught: and behold, there was a man whose right hand was withered. And the Scribes and Pharisees watched him, if he would heal on the sabbath day. And they asked him, saying, "Is it lawful to heal on the sabbath days? that they might accuse him. But he knew their thoughts, and said to the man which had the withered hand, "Rise up, and stand forth in the midst." And he arose and stood forth. Then said Jesus unto them, "I will ask you one thing: Is it lawful on the sabbath days to do good or to do evil? to save life, or to destroy it? But they held their peace." And he said unto them, "What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days." And looking round about upon them all, with anger, being grieved for the hardness of their hearts, he saith unto the man, "Stretch forth thine hand," and he stretched it out: and his hand was restored whole as the other. And they were filled with madness. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

**OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
GOES TO THE SEA OF GALILEE, AND IS FOL-
LOWED BY A GREAT MULTITUDE.**

Matt. xii. 15—21. Mark iii. 7—12.

3. But when Jesus knew it, he withdrew himself from thence with his disciples to the sea. And great multitudes followed him from Galilee, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him, and he healed them all. And he spake unto his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits when they saw him, fell down before him, and cried saying, "Thou art the Son of God." And he straitly charged them that they should not make him known. That it might be fulfilled which was spoken by Esaias the prophet, (Isaiah xlii. 1.) saying, "Behold my servant whom I have chosen; my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust."

OUR BLESSED LORD AND SAVIOUR, SPENT THE NIGHT ON A MOUNTAIN IN PRAYER. IN THE MORNING HE APPOINTED TWELVE DISCIPLES TO BE APOSTLES. THE SERMON ON THE MOUNT REPEATED.

Mark iii. 13—19. Luke vi. 12—49.

4. And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he calleth unto him his disciples whom he would, and they came unto him. And of them he chose, and ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils: whom also he named Apostles. Simon (whom he also named Peter) and Andrew his brother, James the son of Zebedee, and John, his brother, (and he surnamed them Boanerges, which is, 'The sons of thunder,') Philip, and Bartholomew, Matthew, and Thomas, James the son of Alpheus, and Thaddeus, and Simon the Canaanite, and Judas Iscariot, which also betrayed him. And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea, and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; And they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples, and said, "Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

"Rejoice ye in that day, and leap for joy: for, behold,

your reward is great in heaven : for in like manner did the fathers unto the prophets. But woe unto you that are rich ! for ye have received your consolation. Woe unto ye that are full ! for ye shall hunger. Woe unto you that laugh now ! for ye shall mourn and weep. Woe unto ye when all men shall speak well of you ! for so did the fathers to the false prophets. But I say unto you which hear, Love your enemies, Do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek, offer also the other ; and him that taketh away thy cloak, forbid not to take thy coat also. Give to every one that asketh of thee ; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye ? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye ? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye ? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good and lend, hoping for nothing again ; and your reward shall be great, and ye shall be the children of the Highest : for he is kind unto the unthankful and to the evil. Be ye therefore merciful as your Father also is merciful. Judge not and ye shall not be judged : condemn not and ye shall not be condemned : forgive and ye shall be forgiven : Give, and it shall be given unto you ; good measure, pressed down and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." And he spake a parable unto them : " Can the blind lead the blind ? Shall they not both fall into the ditch ? The disciple is not above his master : but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye ?

Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite! cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. And why call ye me, Lord, Lord, and do not the things which I say?

“Whosoever cometh to me and heareth my sayings, and doeth them, I will show you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth: against which the stream did beat vehemently, and immediately it fell: and the ruin of that house was great.”

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST HEALS THE CENTURION'S SERVANT AT CAPERNAUM.

Matt. viii. 5—13. Luke vii. 1—10.

5. Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain Centurion's servant who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews beseeching him that he would come and heal his servant, and saying, “Lord, my servant lieth at

home sick of the palsy, grievously tormented." And when they came to Jesus they besought him instantly, saying, "That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue." And Jesus saith unto him "I will come and heal him." Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, "Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof. Therefore neither thought I myself worthy to come unto thee: but say in a word and my servant shall be healed. For I also am a man set under authority, having under me soldiers: and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this and he doeth it." When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, "I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." And Jesus said to the centurion "Go thy way, and as thou hast believed, so be it done unto thee." And his servant was healed in the self same hour. And they that were sent, returning to the house, found the servant whole that had been sick.

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST RAISES THE WIDOW'S SON TO LIFE AT NAIN.

Luke vii. 11—16.

6. And it came to pass the day after, that he went into a city called Nain; and many of the disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only

son of his mother, and she was a widow ; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, " Weep not." And he came and touched the bier : and they that bare him stood still. And he said, " Young man, I say unto thee, arise." And he that was dead, sat up and began to speak. And he delivered him to his mother. And there came a fear on all : and they glorified God, saying, " That a great prophet is risen up among us : and that God hath visited his people."

**ST. JOHN THE BAPTIST HEARING IN PRISON THE
WORKS OF CHRIST, SENT TWO OF HIS DISCI-
PLES TO JESUS, SAYING ART THOU HE THAT
SHOULD COME, OR LOOK WE FOR ANOTHER?**

Matt. xi. 2—30. Luke vii. 17—35.

7. And this rumour of him went forth throughout all Judea, and throughout all the region round about. And the disciples of John shewed him of all these things. Now when John had heard in the prison the works of Christ, calling unto him two of his disciples, he sent them to Jesus, saying, " Art thou he that should come, or look we for another?" When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, " Art thou he that should come? or look we for another?" And in that same hour he cured many of their infirmities and plagues, and of evil spirits ; and unto many that were blind he gave sight. Then Jesus answering, said unto them, " Go your way, and tell John what things ye have seen and heard ; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me." And when the messengers of John were departed, he began to speak unto the people concerning John, " What went ye out into the wilderness for to see? A reed shaken with the wind? But what

went ye out for to see? A man clothed with soft raiment? Behold they that wear soft clothing, are gorgeously apparelled, and live delicately, are in King's courts. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. This is he, of whom it is written, (Mal. iii. 1.) 'Behold I send my messenger before thy face, which shall prepare thy way before thee.' For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. (Mal. iv. 5,6.) And all the people that heard him, and the publicans justified God, being baptized with the baptism of John. But the Pharisees and the Lawyers rejected the counsel of God against themselves, being not baptized of him. And the Lord said, "Whereunto shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market place, and calling unto their fellows, and saying, we have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine, and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man and a wine bibber, a friend of publicans and sinners! But wisdom is justified of all her children." Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven,

shall be brought down to hell : for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee." At that time Jesus answered and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father : for so it seemed good in thy sight. All things are delivered unto me of my Father : and no man knoweth the son but the Father : neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

ONE OF THE PHARISEES INVITES OUR BLESSED LORD, TO EAT WITH HIM. A WOMAN WHICH WAS A SINNER, ANOINTS HIS FEET.

Luke vii. 36—50.

8. And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And behold a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment. And stood at his feet behind him weeping, and began to wash his feet with tears, and wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake with himself, saying, "This man if he were a prophet, would have known who and what manner of woman this is that toucheth him : for she is a sinner." And Jesus, answering, said unto him,

"Simon, I have something to say unto thee." And he saith, "Master, say on." "There was a certain creditor which had two debtors: the one owed him five hundred pence, and the other fifty: And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?" Simon answered and said, "I suppose that he to whom he forgave most." And he said unto him, "Thou hast rightly judged." And he turned to the woman, and said unto Simon, "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." And he said unto her, "Thy sins are forgiven." And they that sat at meat with him began to say within themselves, "Who is this that forgiveth sins also?" And he said to the woman, "Thy faith hath saved thee; go in peace."

**OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
GOES TO JERUSALEM AT THE FEAST OF TA-
BERNACLES.**

John v.

9. After this there was a feast of the Jews: and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market, a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in,

was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, "Wilt thou be made whole?" The impotent man answered him, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." Jesus saith unto him, "Rise, take up thy bed and walk." And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. He answered them, "He that made me whole, the same said unto me, 'Take up thy bed, and walk.'" Then asked they him, "What man is that which said unto thee, 'Take up thy bed and walk.'?" And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee:" The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them, "My Father worketh hitherto, and I work." Therefore the Jews sought the more to kill him, because he had not only broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, "Verily, verily. I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead,

and quickeneth them ; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son ; That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God ; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself ; and hath given him authority to exercise judgment also, because he is the Son of man. Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth, they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing. As I hear, I judge : and my judgment is just : because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true, There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man ; but these things I say that ye might be saved. He was a burning and a shining light : and ye were willing for a season to rejoice in his light. But I have greater witness than that of John ; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape, And ye have not his word abiding in you : for whom he hath sent, him ye believe not. Search the scriptures, for in them ye think ye have eternal

life : and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that you have not the love of God in you. I am come in my Father's name, and ye receive me not : if another shall come in his name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour which cometh from God only ? Do not think that I will accuse you to the Father : there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me : for he wrote of me. But if ye believe not his writings, how will ye believe my words ?”

OUR BLESSED LORD AND SAVIOUR GOES
THROUGHOUT EVERY CITY AND VILLAGE
PREACHING THE KINGDOM OF GOD.

Mark iii. 19—21. Luke 8. 1—3.

10. And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God : and the twelve were with him. And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others which ministered unto him of their substance. And they went into an house, and the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it they went out to lay hold on him, for they said, he is beside himself.

THEY BRING UNTO OUR BLESSED LORD AND SAVIOUR, A MAN POSSESSED OF A DEVIL, BLIND AND DUMB, HE HEALS HIM. THE PHARISEES SAY HE CASTETH OUT DEVILS THROUGH BEELZEBUB THE PRINCE OF THE DEVILS.

Matt. xii. 22—37. Mark 3. 22—30.

11. Then was brought unto him one possessed with a devil, blind, and dumb, and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, "Is not this the son of David?" But when the Pharisees heard it, and the Scribes which came down from Jerusalem they said, "He hath Beelzebub, this fellow doth not cast out devils, but by the prince of the devils." And Jesus knew their thoughts, and he called them unto him and said unto them in parables, "How can Satan cast out Satan. Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan cast out Satan he is divided against himself, then his kingdom cannot stand, but hath an end. And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad. Wherefore, verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him. But he that shall blaspheme against the Holy Ghost hath never forgiveness,

neither in this world nor in the world to come, but is in danger of eternal damnation :” Because they said He hath an unclean spirit. “ Either make the tree good, and his fruit good ; or else make the tree corrupt, and his fruit corrupt : for the tree is known by his fruit. O generation of vipers ! how can ye being evil, speak good things ? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things : and an evil man, out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that man shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.”

THE SCRIBES AND PHARISEES ASK FOR A SIGN
FROM OUR BLESSED LORD. HIS REPLY TO
THEM.

Matt. xii. 38—45.

12. Then certain of the Scribes and Pharisees answered, saying, “ Master, we would see a sign from thee.” But he answered and said unto them, “ An evil and adulterous generation seeketh after a sign : and there shall no sign be given to it, but the sign of the prophet Jonas : for as Jonas was three days and three nights in the whale’s belly ; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it ; because they repented at the preaching of Jonas ; and behold, a greater than Jonas is here : the queen of the south shall rise up in the judgment with this generation, and shall condemn it : For she came from the uttermost parts of the earth to hear the wisdom of Solomon : and behold a greater than Solomon is here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house

from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. "Even so shall it be also unto this wicked generation."

**OUR BLESSED LORD'S RELATIONS COME TO HIM
SEEKING TO SPEAK WITH HIM.**

Matt. xii. 46—50. Mark iii. 31—35. Luke viii. 19—21.

13. While he yet talked to the people, behold his mother and his brethren came and standing without, sent unto him calling him and seeking to speak with him.

And the multitude sat about him. Then one said unto him, "Behold thy mother, and thy brethren stand without, desiring to speak with thee." But he answered and said unto him that told him, "Who is my mother? and who are my brethren?" And he looked round about on them which sat about him, and he stretched forth his hand toward his disciples, and said, "Behold my mother and my brethren! For whosoever shall do the will of God my Father which is in heaven, the same is my brother, and my sister, and mother."

**OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
GOES TO THE LAKE, AND TEACHES THE PEOPLE
FROM A BOAT IN PARABLES.**

Matt. xiii. 1—9. Mark iv. 1—9. Luke viii. 4—8.

14. The same day went Jesus out of the house, and sat by the sea side, and great multitudes were gathered together unto him, and were come to him out of every city, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he taught them many things by parables,

and said unto them in his doctrine, "Hear, Behold there went out a sower to sow : and it came to pass, as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air came, and devoured it up. Some fell upon stony places, where they had not much earth : and forthwith they sprung up, because they had no deepness of earth : And when the sun was up, they were scorched ; and because they had no root, and lacked moisture, they withered away. And some fell among thorns : and the thorns sprang up with it, and choked it. And others fell on good ground, and did yield fruit that sprung up and increased, and brought forth, some thirty, and some fifty, and some a hundred fold." And when he had said these things he cried, "He that hath ears to hear, let him hear."

ON OUR BLESSED LORD AND SAVIOUR'S DISCIPLES ASKING HIM WHY HE SPAKE IN PARABLES, HE REPLIED, AND THEN CONTINUED IN OTHER PARABLES.

Matt. xiii. 10—17. 24—35. Mark iv. 26—34.

15. And the disciples came and said unto him, Why speakest thou unto them in parables? He answered and said unto them, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken away, even that he hath. Therefore speak I to them in parables : because they seeing, see not ; and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, (Is. vi. 9, 10.) which saith, 'By hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive : For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with

their eyes, and hear with their ears, and shall understand with their hearts, and should be converted, and I should heal them.' But blessed are your eyes for they see, and your ears for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Another parable put he forth unto them, saying, "The kingdom of heaven is likened unto a man which sowed good seed in his field : But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the household came and said unto him, ' Sir, didst not thou sow good seed in thy field ! from whence then hath it tares ? ' He said unto them, ' An enemy hath done this. ' The servants said unto him, ' Wilt thou then that we go, and gather them up ? ' But he said ' Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn. ' " And he said, " So is the kingdom of God, as if a man should cast seed into the ground. And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself ; first the blade, then the ear, after that, the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Another parable put he forth unto them, and said, " Whereunto shall we liken the kingdom of God ? or with what comparison shall we compare it ? The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field : which indeed, when it is sown in the earth, is less than all the seeds that be in the earth, But when it is sown, it groweth up, and

becometh greater than all herbe,⁴ and shooteth out great branches, and becometh a tree, so that the birds of the air come and lodge in the branches of it." Another parable spake he unto them: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples. That it might be fulfilled which was spoken by the prophet, (Ps. lxxviii. 2) saying, "I will open my mouth in parables: I will utter things which have been kept secret from the foundation of the world."

OUR BLESSED LORD AND SAVIOUR RETURNS
TO THE HOUSE, AND EXPLAINS THE PARABLES
TO HIS DISCIPLES, AND ADDS SOME
OTHERS.

Matt. xiii. 36, 18—23, 36—52. Mark iv. 10—25. Luke viii. 9—18.

16. Then Jesus sent the multitude away and went into the house. And when he was alone, they that were about him with the twelve, asked of him, What this parable might be? And he said, "Unto you it is given to know the mysteries of the kingdom of God: but unto them that are without, all these things are done in parables. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." And he said unto them, "Know ye not this parable? and how then will ye know all parables? Hear ye therefore the parable of the sower: now the parable of the sower is this, The sower soweth the seed. The seed is the word of God.

"And these are they by the way side, when the word is sown, When any one heareth the word of the kingdom, and

understandeth it not, then cometh, immediately, the wicked one, Satan, the devil, and taketh away the word that was sown in their hearts, lest they should believe and be saved. This is he which received seed by the way side. And these are they likewise which are sown in stony ground; who when they have heard the word, immediately receive it with gladness; and these have no root in themselves, and so endure for a time; and for a while believe, and in time of temptation, when affliction or persecution ariseth for the word's sake, immediately they are offended, and fall away. And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lust of other things entering in, choke the word, and it becometh unfruitful, and they bring no fruit to perfection. And these are they which are sown on good ground; which in an honest and good heart, having heard the word, receiving it, understandeth it, and keep it, and bring forth fruit with patience, some thirty fold, some sixty fold, and some an hundred fold." And he said to them, "No man, when he hath lighted a candle, covereth it with a bushel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret that shall not be made manifest; neither anything hid that shall not be known and come abroad. If any man have ears to hear, let him hear." And he saith unto them, "Take heed what and how ye hear: with what measure ye mete, it shall be measured to you: and unto you that have shall more be given: and he that hath not, from him shall be taken even that which he seemeth to have."

And his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, "He that soweth the good seed is the Son of man. The field is the world: the good seed are the children of the kingdom; but the tares are the children of the wicked one: The enemy that sowed them is the devil: the harvest is the

end of the world ; and the reapers are the angels : as therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity ; and shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear. Again the kingdom of heaven is like unto treasure hid in a field ; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like unto a merchantman, seeking goodly pearls ; who when he had found one pearl of great price, went and sold all that he had and bought it. Again the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind : which, when it was full, they drew to the shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world ; the angels shall come forth, and sever the wicked from among the just : And shall cast them into the furnace of fire : there shall be wailing and gnashing of teeth." Jesus saith unto them, "Have ye understood all these things ?" They say unto him, "Yea, Lord." Then said he unto them, "Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

ON THE EVENING OF THE SAME DAY OUR BLESSED LORD AND SAVIOUR, TO AVOID THE MULTITUDE, DETERMINES TO CROSS THE LAKE.

Matt. xiii. 53. viii. 18—34. Mark iv. 35. v. 20. Luke viii. 22—39.

17. And it came to pass that when Jesus had finished these parables, he departed thence. Now when Jesus saw great multitudes about him, the same day, when the even was come, he saith unto them, "Let us pass over unto the other side." And a certain Scribe came, and said unto him, "Master, I will follow thee whithersoever thou goest." And Jesus said unto him, "The foxes have holes, the birds of the air have nests; but the Son of man hath not where to lay his head." And another of his disciples said unto him, "Lord, suffer me first to go and bury my father." But Jesus said unto him, "Follow me; and let the dead bury their dead." And when he was entered into a ship his disciples followed him. And when they had sent away the multitude, they took him even as he was in the ship. And he said unto them "Let us go over unto the other side of the lake." And there were also with him other little ships. And they launched forth. But as they sailed, he fell asleep; and there came down a storm of wind on the lake, and behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves, and the waves beat into the ship, and they were filled with water, and were in jeopardy. And he was in the hinder part of the ship asleep on a pillow: And his disciples came to him, and awoke him, and say unto him, "Master, carest thou not that we perish? Lord, save us we perish!" And he saith unto them, "Why are ye fearful, O ye of little faith?" Then he arose and rebuked the wind and the raging of the water, and said unto them, "Peace, be still," and the wind ceased and there was a great calm. And he said unto them, "Why are ye so fearful?"

How is it that ye have no faith?" And they feared exceedingly, and wondered, saying one to another, "What manner of man is this? For he commandeth even the winds and water, and they obey him." And they arrived at the country of the Gadarenes, or Gergesenes, unto the other side of the sea, which is over against Galilee. And when he was come out of the ship, to land, immediately there met him out of the tombs of the city, a certain man which had devils a long time, and wore no clothes, neither abode in any house, but had his dwelling among the tombs, exceeding fierce, so that no man might pass by that way. And no man could bind him, no not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always night and day he was in the mountains and in the tombs, crying and cutting himself with stones. But when he saw Jesus afar off, he ran, and worshipped him, And cried with a loud voice, and said, "What have I to do with thee, Jesus, thou Son of the most high God? Art thou come hither to torment me before the time? I adjure thee by God, that thou torment me not." For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness. And Jesus asked him, saying, "What is thy name?" And he answered, saying, "My name is Legion: for we are many," because many devils were entered into him. And he besought him much, that he would not send them away out of the country. And there was a good way off from them, nigh unto the mountains, a great herd of many swine feeding. And all the devils besought him, saying, "If thou cast us out, suffer us to go away into the herd of swine, that we may enter into them." And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the herd of swine: and behold the

whole herd of swine ran violently down a steep place into the sea, (they were about two thousand) and were choked in the sea, and perished in the waters. When they that fed the swine saw what was done, they fled, and went and told in the city, and in the country every thing, and what was befallen to the possessed of the devils. And behold the whole city came out to see what was done, and to meet Jesus. And they come to Jesus, and see him that was possessed with the devil and had the legion, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind, and they were afraid. And they that saw it, told them how it befell to him that was possessed with the devil, by what means he was healed, and also concerning the swine. Then the whole multitude of the country of Gadarenes round about besought him to depart from them, out of their coasts, for they were taken with great fear. And he went up into a ship and returned back again. Now the man out of whom the devils had departed, besought him that he might be with him. Howbeit Jesus suffered him not, but sent him away, saying, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." And he went his way, and began to publish throughout the whole city and in Decapolis, how great things Jesus had done for him, and all men did marvel.

OUR BLESSED LORD AND SAVIOUR RETURNS TO CAPERNAUM.

Matt. ix. 10—26. Mark x. 22—43. Luke viii. 40—56.

18. And he entered into a ship, and passed over and came into his own city. And when Jesus was passed over again by ship unto the other side, much people gathered unto him, for they were all waiting for him, and he was nigh unto the sea. While he spake these things unto them, behold there came a man, one of the rulers of the synagogue, by name Jairus, and when he saw him, he fell at the feet of Jesus, and

besought him greatly that he would come into his house, saying, "My little daughter lieth at the point of death, is even now dead, but come and lay thy hands upon her, that she may be healed, and she shall live." For he had an only daughter, about twelve years of age, and she lay a dying. And Jesus arose and followed him, and so did his disciples, and much people followed him and thronged him. And behold a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, all her living, upon physicians, neither could be healed of any, and was nothing bettered, but rather grew worse; when she had heard of Jesus, came in the press behind, and touched the hem of his garment. For she said within herself, "If I may but touch his garment I shall be whole." And straightway the fountain of the blood was dried up: and she felt in her body that she was healed of that plague. And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, "Who touched my clothes?" When all denied, Peter and the disciples that were with him, said unto him, "Master, the multitudes throng thee and press thee, and sayest thou, who touched me?" And Jesus said, "Somebody hath touched me: for I perceive that virtue is gone out of me." And he looked round about to see her that had done this thing. And when the woman saw that she was not hid, fearing and trembling, knowing what was done in her, she came and fell down before him, and told him all the truth, before all the people, for what cause she had touched him, and how she was healed immediately. And when he saw her he said to her, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace, and be whole of thy plague." And the woman was made whole from that hour. While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, "Thy daughter is dead; trouble not the Master any further." As soon as Jesus heard the word that was spoken, he saith unto

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the ruler of the synagogue, "Be not afraid, only believe, and she shall be made whole." And when Jesus came into the ruler's house, he suffered no man to go in, save Peter and James, and John, and the father and the mother of the maiden, and when he saw the minstrels and the people making a noise, and them that wept and wailed greatly, And all wept and bewailed her, he saith unto them, "Why make ye this ado, and weep? The damsel is not dead but sleepeth." And they laughed him to scorn, knowing that she was dead. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and called and said unto her, "Talitha, cumi," which is being interpreted, Damsel, I say unto thee, arise. And her spirit came again, and straightway the damsel arose and walked: for she was of the age of twelve years. And they were astonished with a great astonishment, and he charged them strictly, that no man should know it: And her parents were astonished, but he charged them that they should tell no man what was done, and commanded that something should be given her to eat: And the fame thereof went about in all that land.

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
HEALS TWO BLIND MEN, AND ONE POSSESSED
OF A DEVIL AND DUMB.

Matt. ix. 27—34.

19. And when Jesus departed thence, two blind men followed him, crying, and saying, "Thou son of David, have mercy on us." And when he was come into the house, the blind men came to him: and Jesus saith unto them, "Believe ye that I am able to do this?" They said unto him "Yea, Lord." Then touched he their eyes, saying, "According to your faith

be it unto you." And their eyes were opened: and Jesus straitly charged them, saying, "See that no man know it." But they when they were departed, spread abroad his fame in all that country. As they went out, behold they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitude marvelled, saying, "It was never so seen in Israel." But the Pharisees said, "He casteth out devils through the prince of devils."

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST PAYS A VISIT TO NAZARETH.

Matt. xiii. 54—58. Mark vi. 1—6.

20. And he went out from thence, and came into his own country; and his disciples followed him, and when the sabbath-day was come, he began to teach in the synagogue: and many, hearing him, were astonished, saying, "From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter's son? Is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas, and his sisters are they not all with us? whence then hath this man all these things?" And they were offended in him. But Jesus said unto them, "A prophet is not without honour, save in his own country, and among his own kin, and in his own house." And he could there do no mighty work, because of their unbelief, save that he laid his hands upon a few sick folk and healed them. And he marvelled because of their unbelief.

FROM NAZARETH OUR BLESSED LORD AND SAVIOUR MAKES THE THIRD CIRCUIT OF THE WHOLE OF GALILEE.

Matt. ix. 35. Mark vi. 6.

21. And Jesus went about all the cities and villages teaching in their synagogues ; and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST RETURNS TO CAPERNAUM, AND SENDS FORTH HIS APOSTLES TWO AND TWO TO PREACH AND TEACH.

Matt. ix. 36—38. x.—xi. 1. Mark vi. 7—13. Luke ix. 1—6.

22. But when he saw the multitudes, he was moved with compassion on them because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, "The harvest truly is plenteous but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." And when he had called unto him his twelve disciples and began to send them forth by two and two, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease, and to preach the kingdom of God. Now the names of the twelve Apostles are these : The first, Simon, who is called Peter, and Andrew his brother : James the son of Zebedee, and John his brother : Philip and Bartholomew : Thomas and Matthew the publican ; James the son of Alpheus, and Lebbeus whose surname was Thaddeus ; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not : But go rather to the lost

sheep of the house of Israel, And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give." And he commanded them that they should take nothing for their journey save a staff only, and be shod with sandals. "Provide neither gold ; nor silver, nor brass in your purses. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves : for the workman is worthy of his meat." And he said unto them, "into whatsoever city or town ye shall enter, enquire who in it is worthy ; and in what place soever ye enter into an house, there abide till ye depart from that place. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust under your feet for a testimony against them. Verily, I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city. Behold I send you forth as sheep in the midst of wolves : be therefore wise as serpents, and harmless as doves. But beware of men : for they will deliver you up to the councils, and they will scourge you in their synagogues ; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak ; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child, and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake ; but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another : for verily I say unto you, Ye shall not have gone over the cities

of Israel, till the Son of man be come. The disciple is not above his master, and the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house-tops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore; ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father and mother more than me, is not worthy of me; and he that loveth son and daughter more than me is not worthy of me. And he that taketh not his cross, and followeth me, is not worthy of me. He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these

little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. And they departed, and went through the towns, preaching the gospel, that men should repent, and healing everywhere, And they cast out many devils, and anointed with oil many that were sick, and healed them. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in the cities.

**AFTER THE MISSION OF THE APOSTLES, THE
FAME OF OUR BLESSED LORD AND SAVIOUR
JESUS CHRIST, REACHES HEROD THE TE-
TRARCH, WHO WISHES TO SEE HIM.**

Matt. xiv. 1—36. Mark vi. 14—17. Luke ix. 7—9.
John vi. 14—21.

23. At that time Herod the Tetrarch heard of the fame of Jesus, and all that was done by him ; for his name was spread abroad ; and he was perplexed, because it was said of some that John was risen from the dead ; And of some that Elias had appeared ; and of others, that one of the old prophets had risen again. And Herod said, “ John have I beheaded : but who is this, of whom I hear such things ? ” And he said unto his servants, “ This is John the Baptist, whom I beheaded, he is risen from the dead ; and therefore mighty works do shew forth themselves in him. ” And he desired to see him. For Herod himself had sent forth and laid hold upon John, and bound him, and put him in prison for Herodias’ sake, his brother Philip’s wife : for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother’s wife. Therefore Herodias had a quarrel against him, and would have killed him ; but she could not. For Herod feared John, knowing that he was a just man and an holy, and observed him ; and when he heard him, he did many things, and heard him gladly. And when he would have put him to

death, he feared the multitude, because they counted him as a prophet. And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee; and when the daughter of Herodias came in, and danced in the midst, and pleased Herod and them that sat with him, the king said unto the damsel, "Ask of me whatsoever thou wilt, and I will give it thee." And he sware unto her an oath, "Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom." And she went forth and said unto her mother, "What shall I ask?" And she said, "The head of John the Baptist." And she being before instructed of her mother, came in straightway with haste unto the king, and asked, saying, "I will that thou give me by and by in a charger, the head of John the Baptist." And the king was exceeding sorry, yet for his oath's sake, and for their sakes which sat with him, he would not reject her, and he commanded it to be given her. And immediately the king sent the executioner, and commanded his head to be brought: And he went and beheaded him in prison, And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb, and went and told Jesus.

WHEN THE APOSTLES RETURNED TO OUR BLESSED LORD AND SAVIOUR JESUS CHRIST, HE TAKES THEM TO BETHSAIDA, WHERE HE FEEDS FIVE THOUSAND MEN ON FIVE LOAVES AND TWO FISHES.

Matt. xiv. 13—21. Mark vi. 30—44. Luke ix. 10—17. John vi. 1—13.

24. When Jesus heard of it; he departed thence. And the Apostles, when they were returned, gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them,

"Come ye yourselves apart into a desert place, and rest awhile:" for there were many coming and going, and they had no leisure so much as to eat. He took them and went aside by ship privately, over the sea of Galilee, which is the sea of Tiberias, into a desert place belonging to the city called Bethsaida. And the people saw them departing and many knew him, and ran a foot thither out of all cities, and a great multitude followed him because they saw his miracles which he did on them that were diseased, and outwent them, and came together unto him. And Jesus when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd, and he received them, and spake unto them of the kingdom of God, and began to teach them many things, and healed them that needed healing. And Jesus went up into a mountain and there he sat with his disciples. And the passover a feast of the Jews was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, "Whence shall we buy bread, that these may eat?" And this he said to prove him; for he himself knew what he would do. Philip answered him, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." And when the day was now far spent, when it was evening; then came the twelve, and said unto him, "This is a desert place, and now the time is far passed: send the multitude away that they may go into the villages and country round about and lodge, and buy themselves victuals, for they have nothing to eat." He answered and said unto them, "Give ye them to eat." And they say unto him, "Shall we go and buy two hundred pennyworth of bread and give them to eat?" He saith unto them, "How many loaves have ye? go and see." One of his disciples, Andrew, Simon Peter's brother, saith unto him, "There is a lad here, which hath five barley loaves and two small fishes: we have no more, and what are they among so many?" For they were about five thousand men. He said, "Bring them hither to me." And Jesus said,

“Make the men all sit down, by companies, by fifties in a company, upon the green grass.” Now there was much grass in the place. And they did so, and made them all sit down in ranks, by hundreds and by fifties, in number about five thousand. And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed and brake the loaves, and gave them to his disciples, to set before them; and the two fishes divided he among them all. And they did all eat and were filled. When they were filled, he said unto his disciples, “Gather up the fragments that remain, that nothing be lost.” Therefore they gathered them together, and there was taken up of fragments that remained to them, twelve baskets full, from the five barley loaves which remained over and above unto them that had eaten, and from the fishes. And they that had eaten were about five thousand men, beside women and children.

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
SENDS HIS DISCIPLES AWAY BY SHIP, AND
AFTER DISMISSING THE MULTITUDE, HE
WALKS ON THE WATER. PETER WALKS ON
THE WATER TO MEET JESUS.

Matt. xiv. 22—33. Mark vi. 45—52. John vi. 14—21.

25. Then those men when they had seen the miracles that Jesus did, said, “This is of a truth that Prophet that should come into the world.” When Jesus therefore perceived that they would come, and take him by force, to make him a king; straightway he constrained his disciples to get into the ship and to go to the other side before unto Bethsaida, while he sent away the people. And when he had sent them and the multitudes away, He departed again into a mountain himself alone, to pray. And when even was now come, his disciples went down unto the sea, And entered into a ship and went over the sea towards Capernaum. And it was now

dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. And the ship was now in the midst of the sea, tossed with waves, and he alone on the land. And he saw them toiling in rowing : for the wind was contrary unto them. So when they had rowed about five and twenty or thirty furlongs, about the fourth watch of the night, Jesus went unto them, walking on the sea, and drawing nigh unto the ship ; and would have passed by them. And when his disciples saw him walking on the sea, they were troubled, saying, “ It is a spirit,” and they cried out for fear. For they all saw him and were troubled. But straightway Jesus spake unto them, saying, “ Be of good cheer ; it is I ; be not afraid.” And Peter answered him and said, “ Lord, if it be thou, bid me come unto thee on the water.” And he said, “ Come.” And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid ; and beginning to sink, he cried, saying, “ Lord, save me !” And immediately Jesus stretched forth his hand, and caught him, and said unto him, “ O thou of little faith, wherefore didst thou doubt ?” Then they willingly received him into the ship, and he went up unto them into the ship ; and when they were come into the ship the wind ceased. Then they that were in the ship came and worshipped him, saying, “ Of a truth thou art the Son of God.” And immediately the ship was at the land whither they went ; and they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves : for their heart was hardened. And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway the men of that place knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and be-

sought him that they might only touch if it were but the border of his garment: and as many as touched him were made whole. The day following, when the people who stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks :) When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, "Rabbi, when camest thou hither?" Jesus answered them and said, "Verily, verily, I say unto you, ye seek me, not because ye saw the miracle, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." Then said they unto him, "What shall we do, that we might work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe in him whom he hath sent." They said therefore unto him, "What sign shewest thou then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, (Ps, lxxviii. 24, 25.) "He gave them bread from heaven to eat." Then Jesus said unto them, "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." Then said they unto him, "Lord, evermore give us this bread." And Jesus said unto them, "I am the bread of life: he that cometh to me shall never hunger; he that believeth on me shall never thirst. But I say unto you, that ye also have seen me, and believe

not. All that the Father giveth me shall come to me ; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day." The Jews then murmured at him, because he said, " I am the bread which came down from heaven." And they said, " Is not this Jesus, the son of Joseph, whose father and mother we know ? How is it then that he saith, I came down from heaven ?" Jesus therefore answered and said unto them, " Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him : and I will raise him up at the last day. It is written in the prophets, (Is. liv. 13. Jer. xxxiv. 34. Micah iv. 2.) ' And they shall be all taught of God.' Every man therefore that hath heard, and hath learned of the Father cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven ; if any man eat of this bread, he shall live for ever : and the bread I will give is my flesh, which I will give for the life of the world." The Jews therefore strove among themselves, saying, " How can this man give us his flesh to eat ?" Then Jesus said unto them, " Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life ; and I will raise him up at the last day. For my flesh is meat indeed, and my

blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father : so he that eateth me, even he shall live by me. This is that bread which came down from heaven ; not as your fathers did eat manna, and are dead : he that eateth of this bread shall live for ever." These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, " This is an hard saying, who can hear it ?" When Jesus knew in himself that his disciples murmured at it, he said unto them, " Doth this offend you ? What and if ye shall see the Son of man ascend up where he was before ? It is the Spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not ." For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, " Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, " Will ye also go away ?" Then Simon Peter answered him, " Lord, to whom shall we go ? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the son of the living God." Jesus answered them, " Have not I chosen you twelve, and one of you is a devil ?" He spake of Judas Iscariot the son of Simon : for he it was that should betray him, being one of the twelve.



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PART IV.

CONTAINING

THE HISTORY OF THE LAST YEAR

OF

OUR BLESSED LORD AND SAVIOUR

JESUS CHRIST'S MINISTRY,

UP TO

THE PASSION WEEK.



A HARMONY OF THE GOSPELS.

SCRIBES AND PHARISEES OF JERUSALEM COME TO JESUS AND QUESTION HIM RESPECTING THE WASHING OF HANDS.

Matt. xv. 1—20. Mark vii. 1—5. 9—13. 6—8. 14—23.

1. Then came together unto Jesus the Pharisees and certain of the Scribes which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands they found fault. For the Pharisees and all the Jews except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables. Then the Pharisees and Scribes asked him saying, “Why do thy disciples transgress, and walk not according to the tradition of the elders, for they wash not their hands when they eat bread.” But he answered and said unto them, “Why do ye also transgress the commandment of God by your tradition?” And he said unto them, “Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, God commanded, saying, ‘Honour thy father and mother: and He that curseth father and mother, let him die the death.’ But ye say, whosoever shall say to his father

or his mother, 'It is a gift, by whatsoever thou mightest be profited by me.' And honour not his father or his mother, he shall be free. And ye suffer him no more to do ought for his father or his mother. Making the word and commandment of God of none effect through tradition, which ye have delivered, and many such like things do ye. Ye hypocrites, well did Esaias prophecy of you. As it is written, (Is. xxix. 13) saying, 'This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.' For laying aside the commandment of God ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do." And he called the multitude, and said unto them, "Hearken unto me every one of you and understand: There is nothing from without a man, that entering into the mouth, can defile him: but the things which come out of the mouth, those are they that defile the man. If any man have ears to hear let him hear." And when he was entered into the house from the people, then came his disciples and said unto him, "Knowest thou that the Pharisees were offended, after they heard this saying?" But he answered and said, "Every plant which my heavenly Father hath not planted shall be rooted out. Let them alone, they be blind leaders of the blind. And if the blind lead the blind, they shall both fall into the ditch." Then answered Peter, and said unto him, "Declare unto us this parable." And Jesus said, "Are ye also without understanding, Do not ye yet understand, that whatsoever thing from without entereth the man, it cannot defile him. Because it entereth not into his heart, but into the belly, and goeth out into the draught; purging all meats?" And he said, "But those things which proceed out of the mouth come forth from the heart: and they defile the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, deceit,

lasciviousness, an evil eye, blasphemy, pride, foolishness ; all these things come from within and defile the man."

**OUR BLESSED LORD AND SAVIOUR VISITS THE
NEIGHBOURHOOD OF TYRE AND SIDON. HE
HEALS THE DAUGHTER OF A SYROPHENI-
CIAN WOMAN.**

Matt. xv. 21—28. Mark vii. 24—30.

2. Then Jesus arose, went thence, and departed into the coasts of Tyre and Sidon and entered into a house, and would have no man know it : but he could not be hid, for a certain woman of Canaan whose daughter had an unclean spirit, heard of him, and came out of the same coasts. and came and fell at his feet, and cried unto him, saying, "Have mercy on me, O Lord, thou son of David ! my daughter is grievously vexed with a devil." The woman was a Greek, a Syrophenician by nation ; and she besought him that he would cast forth the devil out of her daughter. But he answered her not a word. And his disciples came, and besought him, saying, "Send her away ; for she crieth after us." But he answered and said, "I am not sent but to the lost sheep of the house of Israel." Then she came and fell at his feet, and worshipped him, saying, "Lord, help me." But he answered and said, "Let the children first be filled : for it is not meet to take the children's bread, and cast it unto the dogs," And she answered and said unto him, "Truth, Lord : Yet the dogs under the table eat of the children's crumbs, which fall from their master's table." Then Jesus answered and said unto her, "O woman, great is thy faith, be it unto thee even as thou wilt. For this saying, go thy way ; the devil is gone out of thy daughter." And the daughter was made whole from that very hour. And when she was come to the house, she found the devil gone out, and her daughter laid upon the bed.

**OUR BLESSED LORD AND SAVIOUR JESUS CHRIST,
GOING FROM THENCE TO THE SEA OF GALILEE,
HEALS A DEAF AND DUMB MAN, PERFORMS
OTHER MIRACLES, AND FEEDS FOUR THOU-
SAND MEN ON SEVEN LOAVES AND SOME
FISHES.**

Matt. xv. 29—38. Mark vii. 31—38, viii. 1—9.

3. And Jesus departed from the coasts of Tyre and Sidon, and came nigh unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit and touched his tongue; And looking up to heaven, he sighed, and saith unto him, "Ephphatha," that is, be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; And were beyond measure astonished, saying, "He hath done all things well: he maketh both the deaf to hear, and the dumb to speak." And Jesus went up into a mountain, and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them. Insomuch that the multitude wondered, when they heard the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, "I have compassion on the multitude because they have now been with me three days, and have nothing

to eat: And I will not send them away fasting; if I send them away fasting to their own homes, they will faint by the way: for divers of them came from far." And his disciples answered him, "Whence should we have so much bread in the wilderness as to feed so great a multitude?" And Jesus saith unto them, "How many loaves have ye?" And they said, "Seven, and a few little fishes." And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks and brake them, and gave to his disciples to set before them, and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. And they did all eat and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, beside women and children. And he sent them away.

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
GOES BY SEA TO MAGDALA AND DALMA-
NUTHA, AND RETURNS AGAIN TO BETHSAIDA,
WHERE HE HEALS A BLIND MAN.

Matt. xv. 39. xvi. 1—12. Mark viii. 9—26.

4. And he sent away the multitude, And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha, into the coasts of Magdala. And the Pharisees and Sadducees came forth and began to question with him, and tempting, desired him that he would shew them a sign from heaven. He answered and said unto them, "when it is evening, ye say, it will be fair weather; for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous

generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he sighed deeply in his spirit and saith, "Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation." And he left them, and entering into the ship again departed to the other side. And when his disciples were come to the other side, they had forgotten to take bread; neither had they in the ship with them more than one loaf. Then Jesus charged them, saying, "Take heed, and beware of the leaven of the Pharisees and of the Sadducees." And they reasoned among themselves saying, "It is because we have taken no bread." Which when Jesus perceived he said unto them, "O ye of little faith, why reason ye among yourselves, because ye have brought no bread, perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? when I brake the five loaves among five thousand, how many baskets full of fragments took ye up?" They say unto him "Twelve." "And when the seven among four thousand, how many baskets full of fragments took ye up?" and they said, "Seven." And he said unto them, "How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?" Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up and said, "I see men as trees, walking." After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And

he sent him away to his house, saying, "Neither go into the town, nor tell it to any in the town."

**OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
GOES TO THE TOWNS OF CÆSAREA PHILIPPI.
FROM THIS TIME JESUS BEGAN TO OPEN TO
HIS DISCIPLES HIS FUTURE SUFFERING.**

Matt. xvi. 13—28. Mark viii. 27—ix. 1. Luke ix. 18—27.

5. And Jesus went out and his disciples into the towns of Cæsarea Philippi : and it came to pass as he was alone praying, his disciples were with him, and he called them, saying, unto them, "Whom do men say that I, the Son of man, am?" And they answered, "John the Baptist : but some say, Elias ; and others Jeremias, or one of the prophets." And he saith unto them, "But whom say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." And Jesus answered and said unto him, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter ; and upon this rock I will build my church ; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven ; and whatsoever thou shalt bind on earth, shall be bound in heaven ; and whatsoever thou shalt loose on earth shall be loosed in heaven." Then charged he his disciples that they should tell no man, that he was Jesus the Christ. From that time forth began Jesus to shew unto his disciples, and to teach them, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day, And he spake that saying openly. Then Peter took him, and began to rebuke him, saying, "Be it far from thee, Lord : this shall not be unto thee."

But when he had turned about and looked on his disciples, he rebuked Peter, saying, "Get thee behind me, Satan; thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men." Then Jesus when he had called the people unto him with his disciples also, he said unto them, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God."

THE TRANSFIGURATION OF OUR BLESSED LORD AND SAVIOUR JESUS CHRIST.

Matt. xvii. 1—21. Mark ix. 2—29. Luke ix. 28—42.

6. And it came to pass about an eight days after these sayings Jesus took Peter, and John, and James, and leadeth them up into an high mountain apart by themselves to pray, And as he prayed, the fashion of his countenance was altered, And he was transfigured before them, and his face did shine as the sun, And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And behold there appeared unto them two men, talking with Jesus, Moses, and Elias: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter answered and said to Jesus, "Master, it is good for us to be here; if thou wilt, let us make three tabernacles; one for thee, and one for Moses, and one for Elias." For he wist not what to say, for they were sore afraid. While he yet spake, behold, a bright cloud overshadowed them: and they feared as they entered into the cloud: and behold a voice out of the cloud which said, "This is my beloved Son, in whom I am well pleased: hear ye him." And when the disciples heard it, they fell on their faces, and were sore afraid. And Jesus came and touched them, and said, "Arise and be not afraid." And when they had lifted up their eyes, and suddenly looked round about, they saw no man any more, but Jesus was found alone with themselves. And they kept it close and told no man in those days any of those things which they had seen. And as they came down from the mountain, Jesus charged them, saying, "Tell the vision to no

man, until the Son of man is risen again from the dead." And they kept that saying with themselves, questioning one with another, what the rising from the dead should mean. And his disciples asked him saying, "Why then say the scribes, that Elias must first come." And Jesus answered and said unto them, "Elias truly shall first come, and restore all things. And how it is written of the Son of man, that he must suffer many things and be set at nought. But I say unto you, That Elias is indeed come already, and they knew him not, and they have done unto him whatsoever they listed, as it is written of him. Likewise shall also the Son of man suffer of them." Then the disciples understood that he spake unto them of John the Baptist. And it came to pass that on the next day, when they were come down from the hill, when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed : and running to him, saluted him. And he asked the scribes "What question ye with them?" And a certain man of the multitude, came to him, kneeling down to him, and saying, "Lord, I beseech thee, have mercy on my son ; for he is my only child. I have brought him unto thee, having a dumb spirit : oft times he falleth into the fire, and oft into the water. And wheresoever the spirit taketh him, he suddenly crieth out, and teareth him, and he foameth and gnasheth with his teeth, and pineth away, and bruising him, hardly departeth from him. And I brought him to thy disciples to cast him out, and they could not cure him." Then Jesus answered and said, "O faithless and perverse generation ! how long shall I be with you ? how long shall I suffer you ? Bring thy son hither." And they brought him unto him ; and when he saw him, as he was yet a coming, straightway the spirit tare him, and he fell on the ground and wallowed, foaming. And he asked his father, "How long is it ago since this came unto him ?" And he said, "Of a

child. And oftentimes it has cast him into the fire, and into the waters, to destroy him : but if thou canst do anything, have compassion on us, and help us." Jesus said unto him, " If thou canst believe, all things are possible to him that believeth." And straightway the father of the child cried out, and said with tears, " Lord, I believe ; help thou mine unbelief." When Jesus saw that the people came running together, Jesus rebuked the foul spirit saying unto him, " Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." And the spirit cried, and rent him sore, and came out of him ; and he was as one dead ; insomuch that many said, " He is dead." But Jesus took him by the hand, and lifted him up ; and he arose. And the child was cured from that very hour, and he delivered him to his father. And when he was come into the house, then came the disciples to Jesus apart and asked him privately, " Why could we not cast him out ?" And Jesus said unto them, " Because of your unbelief : for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove ; and nothing shall be impossible unto you. Howbeit this kind can come forth by nothing but by prayer and fasting."

**AFTER THIS HE ABODE SOME TIME IN GALILEE
AND OPENLY FORETOLD HIS PASSION.**

Matt. xvii. 22, 23. Mark ix. 30—32. Luke ix. 43—45. John vii. 1.

7. After these things, Jesus walked in Galilee : for he would not walk in Jewry, because the Jews sought to kill him. And they departed thence and passed through Galilee : and he would not that any man should know it. And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he taught his disciples and said unto them, "Let these sayings sink down into your ears : for the Son of man shall be delivered into the hands of men, and they shall kill him ; and after he is killed, he shall rise the third day." But they understood not this saying, and it was hid from them, that they perceived it not : and they feared to ask him of that saying, and they were exceeding sorry.

**OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
RETURNS TO CAPERNAUM. THE TRIBUTE
MONEY. THE CONTENTION BETWEEN THE
APOSTLES WHICH SHOULD BE THE GREATEST.
PARABLE OF THE TWO DEBTORS.**

Matt. xvii. 24—xviii. 35. Mark ix. 33—50. Luke ix. 46—50.

8. And when they were come to Capernaum, they that received tribute money came to Peter, and said, "Doth not your master pay tribute?" He saith, "Yes." And when he was come into the house, Jesus prevented him, saying, "What thinkest thou, Simon ? of whom do the kings of the earth take custom or tribute, of their own children or of

strangers?" Peter saith unto him, "Of strangers." Jesus saith unto him, "Then are the children free. Notwithstanding lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them, for me and thee." Then there arose a reasoning among them, which of them should be the greatest; and being in the house, he asked them, "What was it that ye disputed among yourselves by the way?" but they held their peace: for by the way they had disputed among themselves who should be greatest. And Jesus perceiving the thought of their heart, sat down and called the twelve, and saith unto them, "If any man desire to be first, the same shall be last of all, and servant of all." And Jesus called a little child unto him, and he took him and set him in the midst, and when he had taken him in his arms, he said unto them, "Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. And whosoever receiveth me, receiveth not me but him that sent me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. For he that is least among you all, the same shall be great." And John answered and said, "Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him because he followeth not us." And Jesus said unto him, "Forbid him not, for there is no man, which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his

reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. Woe unto the world because of offences; for it must needs be that offences come, but woe to that man by whom the offence cometh! And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that shall never be quenched; where their worm dieth not and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet, to be cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell fire: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses

every word may be established. And if he shall neglect to hear them, tell it unto the church : but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven ; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Then came Peter to him, and said, "Lord, how oft shall my brother sin against me, and I forgive him ? till seven times ?" Jesus saith unto him, "I say not unto thee, until seven times, but until seventy times seven." Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents : But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants which owed him an hundred pence ; and he laid hands on him, and took him by the throat, saying, 'Pay me that thou owest.' And his fellow servant fell down at his feet and besought him, saying, 'Have patience with me, and I will pay thee all.' And he would not : but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, 'O thou wicked servant, I forgave thee all that debt, because thou desirest me : Shouldest thou not also have had compassion on

thy fellow servant, even as I had pity on thee ?' And his lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

THE FEAST OF TABERNACLES. OUR BLESSED LORD AND SAVIOUR JESUS CHRIST GOES UP TO JERUSALEM.

John vii. 2. x. 21.

9. Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, "Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world." For neither did his brethren believe in him. Then Jesus said unto them, "My time is not yet come, but your time is always ready. The world cannot hate you ; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast : for my time is not yet full come." When he had said these words unto them, he abode still in Galilee.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, "Where is he ?" And there was much murmuring among the people concerning him : for some said, "He is a good man," and others said, "Nay ; but he deceiveth the people." Howbeit no man spake openly of him, for fear of the Jews.

Now about the midst of the feast, Jesus went up into the temple and taught. And the Jews marvelled, saying, "How knoweth this man letters, having never learned ?" Jesus answered them and said, "My doctrine is not mine. but his

that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory : but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law ? Why go ye about to kill me ?” The people answered and said, “ Thou hast a devil, who goeth about to kill thee ?” Jesus answered and said unto them, “ I have done one work and ye all marvel. Moses therefore gave unto you circumcision ; (not because it is of Moses, but of the fathers ;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken ; are ye angry with me because I have made a man every whit whole on the sabbath day ? Judge not according to the appearance, but judge righteous judgment.” Then said some of them of Jerusalem, “ Is not this he whom they seek to kill ? But lo he speaketh boldly and they say nothing unto him. Do the rulers know indeed that this is the very Christ ? Howbeit we know this man whence he is : but when Christ cometh, no man knoweth whence he is.” Then cried Jesus in the temple as he taught, saying, “ Ye both know me, and ye know whence I am ; and I am not come of myself, but he that sent me is true, whom ye know not. But I know him : for I am from him, and he hath sent me.” Then they sought to take him, but no man laid hands on him, because his hour was not yet come. And many of the people believed on him and said, “ When Christ cometh, will he do more miracles than these which this man hath done ?” The Pharisees heard that the people murmured such things concerning him : and the Pharisees and chief priests sent officers to take him. Then said Jesus unto them, “ Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and ye shall not find me ; and where I am thither ye cannot come.” Then said the Jews among themselves, “ Whither will he go,

that we shall not find him? Will he go to the dispersed of the Gentiles, and teach the Gentiles? What manner of saying is this that he said, Ye shall seek me, and shall not find me, and where I am, thither ye cannot come." In the last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, (Is. lviii. 11,) out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: (for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) Many of the people, therefore, when they heard this saying, said, "Of a truth this is the Prophet." Others said, "This is the Christ." But some said, "Shall Christ come out of Galilee? Hath not the scripture said, (Micah v. 2.) That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" So there was a division among the people because of him. And some of them would have taken him, but no man laid hands on him. Then came the officers to the chief priests and Pharisees; and they said unto them, "Why have ye not brought him?" The officers answered, "No man spake like this man." Then answered the Pharisees, "Are ye also deceived? Have any of the rulers or the Pharisees believed on him? But this people who knoweth not the law are cursed." Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) "Doth our law judge any man before it hear him, and know what he doeth?" They answered and said unto him, "Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet. And every man went unto his own house.

Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say

unto him, "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned : but what sayest thou ?" This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, "He that is without sin among you, let him first cast a stone at her." And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last : and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, "Woman, where are those thine accusers ? hath no man condemned thee ?" She said, "No man, Lord." And Jesus said unto her, "Neither do I condemn thee : go and sin no more." Then spake Jesus again unto them, saying, "I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life." The Pharisees therefore said unto him, "Thou bearest record of thyself ; thy record is not true." Jesus answered and said unto them, "Though I bare record of myself, yet my record is true, for I know whence I came, and whither I go ; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh ; I judge no man. And yet if I judge, my judgment is true : for I am not alone, but I and the Father that sent me, It is also written in your law, (Deut. xix. 14.) that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." Then said they unto him, "Where is thy Father ?" Jesus answered, "Ye neither know me, nor my Father : if ye had known me, ye should have known my Father also." These words spake Jesus in the treasury, as he taught in the temple : and no man laid hands on him ; because his hour was not yet come. Then said Jesus again unto

them, "I go my way, and ye shall seek me, and shall die in your sins : whither I go, ye cannot come." Then said the Jews, "Will he kill himself? because he saith, Whither I go ye cannot come." And he said unto them, "Ye are from beneath ; I am from above : ye are of this world : I am not of this world, I said therefore unto you, that ye shall die in your sins : for if ye believe not that I am he, ye shall die in your sins." Then said they unto him, "Who art thou?" And Jesus saith unto them, "Even the same that I said unto you from the beginning. I have many things to say and to judge of you : but he that sent me is true ; and I speak to the world those things which I have heard of him." They understood not that he spake to them of the Father. Then said Jesus unto them, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself ; but as my Father hath taught me, I speak these things. And he that sent me is with me : the Father hath not left me alone ; for I do always those things that please him." As he spake these things many believed on him, Then said Jesus to those Jews which believed on him, "If ye continue in my word, then are ye my disciples indeed ; and ye shall know the truth, and the truth shall make you free." They answered him, "We be Abraham's seed, and were never in bondage to any man : how sayest thou, ye shall be made free?" Jesus answered them, "Verily, verily, I say unto you, whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever : but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed : but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father ; and ye do that which ye have seen with your father." They answered and said unto him, "Abraham is our father." Jesus saith unto them, "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have

heard of God; this did not Abraham. Ye do the deeds of your father." Then said they to him, "We be not born of fornication; we have one Father, even God." Jesus said unto them, "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. Whon he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." Then answered the Jews, and said unto him, "Say we not well, that thou art a Samaritan, and hast a devil?" Jesus answered, "I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death." Then said the Jews unto him, "Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead; whom makest thou thyself?" Jesus answered, "If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him: but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it and was glad." Then said the Jews unto him, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus said unto them, "Verily, verily, I say unto you, Before Abraham was, I am." Then

took they up stones to cast at him : but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by. And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, "Master, who did sin, this man, or his parents, that he was born blind?" Jesus answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world." When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay. And said unto him, "Go, wash in the pool of Siloam," (which is by interpretation, Sent.) He went his way therefore and washed, and came seeing. The neighbours therefore, and they which before had seen him that he was blind, said, "Is not this he that sat and begged." Some said, "This is he:" others said, "He is like him:" but he said, "I am he." Therefore said they unto him, "How were thine eyes opened?" He answered and said, "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight." "Then said they unto him, "Where is he?" He said, "I know not." They brought to the Pharisees, him that aforetime was blind. And it was the sabbath-day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, "He put clay upon mine eyes, and I washed and do see." Therefore said some of the Pharisees, "This man is not of God, because he keepeth not the sabbath day." Others said, "How can a man that is a sinner do such miracles?" And there was a division among them. They say unto the blind man again, "What sayest thou of him, that he hath opened thine eyes?" He said, "He is a prophet." But the Jews did

not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, "Is this your son, who ye say was born blind? how doth he now see?" His parents answered them and said, "We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes we know not: he is of age; ask him: he shall speak for himself." These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, "He is of age; ask him." Then again called they the man that was blind, and said unto him, "Give God the praise: we know that this man is a sinner." He answered and said, "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." Then said they to him again, "What did he do to thee? how opened he thine eyes?" He answered them, "I have told you already, and ye did not hear: Wherefore would ye hear it again? Will ye also be his disciples?" Then they reviled him, and said, "Thou art his disciple: we are Moses' disciples. We know that God spake unto Moses; as for this fellow, we know not from whence he is." The man answered and said unto them, "Why herein is a marvellous thing that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing." They answered and said unto him, "Thou wast altogether born in sin, and dost thou teach us?" And they cast him out. Jesus heard that they had cast him out; and when he had found him he said unto him, "Dost thou believe on the Son of God?" He answered and said, "Who is he,

Lord, that I might believe on him?" And Jesus said unto him, "Thou hast both seen him, and it is he which talketh with thee." And he said, "Lord, I believe." And he worshipped him. And Jesus said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." And some of the Pharisees which were with him heard these words, and said unto him, "Are we blind also?" Jesus said unto them, "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, "Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of

mine. As the Father knoweth me, even so know I the Father ; and I lay down my life for the sheep. And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." There was a division therefore again among the Jews for these sayings. And many of them said, "He hath a devil, and is mad ; why hear ye him ?" Others said, "These are not the words of him that hath a devil. Can a devil open the eyes of the blind ?"

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST VISITS JERUSALEM ON THE FEAST OF THE DEDICATION.

John x. 22—42.

10. And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, "How long dost thou make us to doubt ? If thou be the Christ tell us plainly." Jesus answered them, "I told you, and ye believed not : the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me : And I give unto them eternal life ; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one." Then the Jews took up stones again to stone him. Jesus answered them, "Many good works have

I shewed you from my Father ; for which of those works do ye stone me?" The Jews answered him, saying, " For a good work we stone thee not ; but for blasphemy ; and because that thou being a man, makest thyself God." Jesus answered them, " Is it not written in your law, (Ps. lxxxii.) I said, ye are gods ? If ye called them gods, unto whom the word of God came,—and the scripture cannot be broken, Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest ; because I said, I am the Son of God ? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works : that ye may know and believe, that the Father is in me, and I in him." Therefore they sought again to take him : but he escaped out of their hand ; And went away again beyond Jordan into the place where John at first baptized : and there he abode. And many resorted unto him, and said, John did no miracle : but all things which John spake of this man were true And many believed on him there.

OUR BLESSED LORD AND SAVIOUR RAISES LAZARUS FROM THE DEAD.

John xi. 1—44.

11. Now a certain man was sick named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, " Lord, behold he whom thou lovest is sick." When Jesus heard that, he said, " This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same

place where he was. Then after that saith he to his disciples, 'Let us go into Judea again.' His disciples say unto him, 'Master, the Jews of late sought to stone thee: and goest thou thither again?' Jesus answered, 'Are there not twelve hours in the day? If any man walk in the day he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.' These things said he: and after that he saith unto them, 'Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.' Then said his disciples, 'Lord, if he sleep, he shall do well.' Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, 'Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.' Then said Thomas, which is called Didymus, unto his fellow disciples, 'Let us also go, that we may die with him.' Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, 'Lord, if thou hadst been here, my brother had not died: But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.' Jesus saith unto her, 'Thy brother shall rise again.' Martha saith unto him, 'I know that he shall rise again in the resurrection at the last day.' Jesus said unto her, 'I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?' She saith unto him, 'Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.' And when she had so said, she went her way, and called Mary her sister secretly,

saying, "The Master is come, and calleth for thee." As soon as she heard that, she arose quickly and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily, and went out, followed her, saying, "She goeth unto the grave to weep there." Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, "Lord, if thou hadst been here, my brother had not died." When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit and was troubled. And said, "where have ye laid him?" They said unto him, "Lord, come and see." Jesus wept. Then said the Jews, "Behold how he loved him!" And some of them said, "Could not this man which opened the eyes of the blind, have caused that even this man should not have died?" Jesus therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, "Take ye away the stone." Martha, the sister of him that was dead, saith unto him, "Lord, by this time he stinketh: for he hath been dead four days." Jesus saith unto her, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." And when he had thus spoken, he cried with a loud voice, "Lazarus, come forth." And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, "Loose him and let him go." Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told

them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation." And one of them, named Caiaphas, being the high priest that same year, said unto them, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews: but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

WHEN THE TIME OF HIS PASSION DRAWS NEAR,
OUR BLESSED LORD AND SAVIOUR JESUS
CHRIST SETS HIS FACE STEDFASTLY TO GO
TO JERUSALEM.

Luke ix. 51—62.

12. And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" But he turned and rebuked them,

and said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." And they went to another village. And it came to pass, that, as they went in the way, a certain man said unto him, "Lord, I will follow thee whithersoever thou goest." And Jesus said unto him, "Foxes have holes, and birds of the air have nests; but the son of man hath not where to lay his head." And he said unto another, "Follow me." But he said, "Lord, suffer me first to go and bury my father." Jesus said unto him, "Let the dead bury their dead; but go thou and preach the kingdom of God." And another also said, "Lord, I will follow thee; but let me first go and bid them farewell which are at home at my house." And Jesus said unto him, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST SENDS FORTH SEVENTY DISCIPLES TWO AND TWO.

Luke x. 1—24.

13. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest: Go your ways, behold I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, 'Peace be to this house.' And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you : And heal the sick that are therein, and say unto them, 'The kingdom of God is come nigh unto you.' But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 'Even the very dust of your city which cleaveth on us, we do wipe off against you ; notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.' But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you, heareth me ; and he that despiseth you, despiseth me ; and he that despiseth me, despiseth him that sent me," And the seventy returned again with joy, saying, " Lord, even the devils are subject unto us through thy name." And he said unto them, " I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy : and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you : but rather rejoice, because your names are written in heaven." In that hour Jesus rejoiced in spirit, and said, " I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes : even so, Father, for so it seemed good in thy sight. All things are delivered to me of my Father : and no man knoweth who the Son is, but the Father ; and who the Father is but the Son and he to whom the Son will reveal him." And he turned him unto his disciples, and said privately, " Blessed are the eyes

which see the things that ye see : For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them."

A CERTAIN LAWYER TEMPTS OUR BLESSED LORD AND SAVIOUR JESUS CHRIST BY A QUESTION. HE SPEAKS THE PARABLE OF THE GOOD SAMARITAN.

Luke x. 25—37.

14. And behold a certain lawyer stood up, and tempted him, saying, " Master, what shall I do to inherit eternal life ?" He said unto him, " What is written in the law, how readest thou ?" And he, answering, said, " Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself." And he said unto him, " Thou hast answered right : this do, and thou shalt live." But he willing to justify himself, said unto Jesus, " And who is my neighbour ?" And Jesus answering. said, " A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed leaving him half dead. And by chance there came down a certain priest that way : and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan as he journeyed, came where he was : and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn and took care of him. And on the morrow when he departed he took out two pence, and gave them to the host, and said unto him, Take care of him ; and

whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou was neighbour unto him that fell among the thieves, "And he said, "He that shewed mercy on him." Then said Jesus unto him, "Go and do thou likewise."

**OUR BLESSED LORD AND SAVIOUR JESUS CHRIST,
ENTERS INTO A CERTAIN VILLAGE AND
IS ENTERTAINED BY MARTHA.**

Luke x. 38—42.

15. Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha, received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." And Jesus answered and said unto her, "Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part which shall not be taken away from her."

**OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
TEACHES HIS DISCIPLES HOW TO PRAY.**

Luke xi. 1—13.

16. And it came to pass that as he was praying in a certain place, when he ceased, one of his disciples said unto him, "Lord, teach us to pray, as John also taught his disciples." And he said unto them, "When ye pray, say, Our Father which art in heaven. Hallowed be thy name: Thy kingdom come: Thy will be done, as in heaven, so in earth. Give us day by day our daily bread: And forgive

us our sins; for we also forgive every one that is indebted to us: And lead us not into temptation: but deliver us from evil." And he said unto them, "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves: For a friend of mine in his journey is come to me and I have nothing to set before him? And he from within shall answer and say, Trouble me not: The door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.' And I say unto you, Ask and it shall be given you; seek and ye shall find, knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

**OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
CASTS OUT A DEVIL THAT IS DUMB. HIS
ADDRESS TO THE PEOPLE.**

Luke xi. 14—36.

17. And he was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake; and the people wondered. But some of them said, "He casteth out devils through Beelzebub the chief of the devils." And others, tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, "Every kingdom divided against itself is brought to

desolation : and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand ? Because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out ? Therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me : and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest ; and finding none, he saith, I will return unto my house whence I came out. And when he cometh he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself : and they enter in and dwell there : and the last state of that man is worse than the first." And it came to pass as he spake these things, a certain woman of the company lifted up her voice, and said unto him, " Blessed is the womb that bare thee, and the paps that thou hast sucked." But he said, " Yea rather blessed are they that hear the word of God and keep it." And when the people were gathered thick together, he began to say, " This is an evil generation : they seek a sign, and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation : and condemn them : for she came from the utmost parts of the earth to hear the wisdom of Solomon ; and behold a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it : for they repented at the preaching of Jonas ; and behold a

greater than Jonas is here." No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye : therefore when thine eye is single, thy whole body is full of light ; but when thine eye is evil, thy body also is full of darkness. Take heed, therefore, that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light. And as he spake, a certain Pharisee besought him to dine with him : and he went in and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, "Now do ye Pharisees make clean the outside of the cup and the platter : but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also ? But rather give alms of such things as ye have ; and behold, all things are clean unto you. But woe unto you, Pharisees ! for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God : these ought ye to have done, and not to leave the others undone. Woe unto you, Pharisees ! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites ! for ye are as graves which appear not, and the men that walk over them are not aware of them." Then answered one of the lawyers, and said unto him. "Master, thus saying thou reproachest us also." And he said, "Woe unto you also, ye lawyers ! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you ! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers : for they indeed killed them, and ye build their sepulchres. Therefore also said the wis-

dom of God ; I will send them prophets and apostles, and some of them they shall slay and persecute : That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation ; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple : Verily I say unto you, It shall be required of this generation. Woe unto you, lawyers ! for ye have taken away the key of knowledge : ye enter not in yourselves, and them that were entering in ye hindered." And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things : Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

**WHEN A GREAT MULTITUDE IS COLLECTED,
OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
ADDRESSES HIS DISCIPLES AND THE PEOPLE
IN PARABLES.**

Luke xii. 1—59.

18. In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples first of all, " Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed ; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light ; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear : Fear him, which after he hath killed hath power to cast into hell ; yea, I say unto you,

Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men, shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say." And one of the company said unto him, "Master, speak to my brother that he divide the inheritance with me." And he said unto him, "Man who made me a judge or a divider over you?" And he said unto them, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." And he spake a parable unto them, saying, "The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, what shall I do, because I have no room where to bestow my fruits? And he said, 'This will I do; I will pull down my barns, and build greater: and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; thine ease, eat, drink, and be merry.' But God said unto him, 'Thou fool, this night shall thy soul be required of thee: then whose shall those things be, which thou hast provided?' So is he that layeth up treasure for himself, and is not rich towards God." And he said unto his disciples, "Therefore I say unto you, Take no thought for your life what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than

raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them; how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies, how they grow; they toil not, they spin not: and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God: and all these things shall be added unto you. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms: provide yourselves bags that wax not old, a treasure in the heavens that fadeth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their Lord, when he will return from the wedding: that when he cometh and knocketh they may open unto him immediately. Blessed are those servants, whom the Lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think

not." Then Peter said unto him, "Lord, speakest thou this parable unto us, or even to all?" And the Lord said, "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, my lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

"I am come to send fire on the earth: and what will I if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law." And he said also to the people, "When ye see a cloud rise out of the west, straightway ye say, 'There cometh a shower;' and so it is. And when ye see the south wind blow, ye say, 'There will be heat:' and it cometh to pass. Ye hypocrites! ye can discern the face

of the sky, and of the earth : but how is it that ye do not discern this time ? Yea and why even of yourselves judge ye not what is right ? When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him ; lest he hand thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, that thou shalt not depart thence, till thou hast paid the very last mite.

AT THIS SEASON ARE SOME PRESENT WHO
TELL OUR BLESSED LORD AND SAVIOUR JESUS
CHRIST OF THE SLAUGHTER OF THE GALI-
LEANS BY PILATE. THE PARABLE OF THE
FIG TREE.

Luke xiii. 1—9.

19. There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, “ Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things ? I tell you, Nay : but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem ? I tell you, Nay : but except ye repent, ye shall all likewise perish.” He spake also a parable : “ A certain man had a fig-tree planted in his vineyard ; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, ‘ Behold, these three years I come seeking fruit on this fig-tree, and find none : cut it down : why cumbereth it the ground ? ’ And he answering said unto him, ‘ Lord, let it alone this year also, till I shall

dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down.' ”

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
CURES A WOMAN ON THE SABBATH DAY IN
THE SYNAGOGUE WHO HAD BEEN DISEASED
EIGHTEEN YEARS.

Luke xiii. 10--17.

20. And he was teaching in one of the synagogues on the sabbath. And behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, “Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God.” And the ruler of the synagogue answered with indignation because that Jesus had healed on the sabbath-day, and said unto the people, “There are six days in which ye ought to work: in them therefore come and be healed, and not on the sabbath-day.” The Lord then answered him and said, “Thou hypocrite! doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?” And when he had said these things all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

PARABLES OF THE GRAIN OF MUSTARD SEED
AND LEAVEN.

Luke xiii. 18—21.

21. Then said he, "Unto what is the kingdom of God like? And whereunto shall I resemble it? It is like a grain of mustard-seed, which a man took and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it," And again he said, "Whereunto shall I liken the kingdom of God? It is like leaven which a woman took and hid in three measures of meal till the whole was leavened."

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST GOES THROUGH THE CITIES AND VILLAGES TEACHING AND JOURNEYING TOWARDS JERUSALEM. HIS REPLY TO THE QUESTION, ARE THERE FEW THAT BE SAVED? AND TO THE PHARISEES WHO SAID HEROD WOULD KILL HIM. HE EATETH BREAD WITH ONE OF THE CHIEF PHARISEES ON THE SABBATH-DAY. PARABLE OF THE GREAT SUPPER.

Luke xiii. 22. xiv. 24.

22. And he went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto him, "Lord, are there few that be saved?" And he said unto them, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, 'Lord, Lord, open unto us;' and he shall an-

swer and say unto you, 'I know you not whence ye are : ' Then shall ye begin to say, ' We have eaten and drunk in thy presence, and thou hast taught in our streets.' But he shall say, ' I tell you, I know not whence ye are ; depart from me, all ye workers of iniquity.' There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last."

The same day there came certain of the Pharisees, saying unto him, " Get thee out and depart hence : for Herod will kill thee." And he said unto them, " Go ye, and tell that fox, ' Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.' Nevertheless, I must walk to-day and to-morrow, and the day following, for it cannot be that a prophet perish out of Jerusalem. O Jerusalem ! Jerusalem ! which killest the prophets, and stonest them that are sent unto thee ; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not ! Behold, your house is left unto you desolate : and verily I say unto you, ye shall not see me, until the time come when ye shall say, ' Blessed is he that cometh in the name of the Lord.' "

And it came to pass, as he went into the house of one of the chief Pharisees, to eat bread, on the sabbath-day, that they watched him. And behold there was a certain man before him, which had the dropsy. And Jesus answering, spake unto the lawyers and Pharisees, saying, " Is it lawful to heal on the sabbath-day ? " And they held their peace. And he took him and healed him, and let him go ; And answered them, saying, " Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on

the sabbath-day?" And they could not answer him again to these things.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms: saying unto them, "When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, 'Give this man place;' and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, 'Friend, go up higher:;' then shalt thou have worship in the presence of them that sat at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Then said he also to him that bade him, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompence thee: for thou shalt be recompensed at the resurrection of the just." And when one of them that sat at meat with him heard these things, he said unto him, "Blessed is he that shall eat bread in the kingdom of God." Then said he unto him, "A certain man made a great supper, and bade many. And sent his servant at supper time to say to them that were bidden, 'Come for all things are now ready.' And they all with one consent began to make excuse. The first said unto him, 'I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.' And another said, 'I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.' And another said, 'I have married a wife, and therefore I cannot come.' So that servant came, and shewed his lord those things. Then the master of the house being angry, said to his servant, 'Go out quickly

into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." And the servant said, " Lord, it is done as thou hast commanded, and yet there is room." And the lord said unto the servant : " Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper."

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
ADDRESSES THE MULTITUDE THAT FOLLOW
HIM.

Luke xiv. 25—35.

23. And there went great multitudes with him : and he turned, and said unto them, " If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple, For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, ' This man began to build, and was not able to finish.' Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is a great way off, he sendeth an ambassador, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good ; but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill ; but men cast it out. He that hath ears to hear, let him hear."

THEN DRAW NEAR TO OUR BLESSED LORD AND SAVIOUR JESUS CHRIST, PUBLICANS AND SINNERS TO HEAR HIM. THE PHARISEES AND SCRIBES MURMUR. HE SPEAKS TO THEM IN PARABLES.

Luke xv. xvi. xvii. 10.

24. Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, "This man receiveth sinners, and eateth with them," And he spake this parable unto them, saying, "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, 'Rejoice with me; for I have found my sheep which was lost.' I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance."

"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, 'Rejoice with me; for I have found the piece which I had lost.' Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

And he said, "A certain man had two sons: And the younger of them said to his father, 'Father, give me the portion of goods that falleth to me.' And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country,

and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country: and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, 'How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.' And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, 'Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.' But the father said to his servants, 'Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat and be merry: For this my son was dead and is alive again; he was lost, and is found.' And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, 'Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.' And he was angry and would not go in: therefore came his father out, and entreated him. And he, answering, said to his father, 'Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.' And he said unto him, 'Son, thou art ever with

me, and all that I have is thine. It was meet that we should make merry, and be glad : for this thy brother was dead, and is alive again ; and was lost and is found.' ”

And he said also unto his disciples, “ There was a certain rich man which had a steward ; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, ‘ How is it that I hear this of thee ? give an account of thy stewardship ; for thou mayest be no longer steward.’ Then the steward said within himself, ‘ What shall I do ? for my lord taketh from me the stewardship : I cannot dig ; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.’ So he called every one of his lord’s debtors unto him, and said unto the first, ‘ How much owest thou unto my lord ? ’ And he said, ‘ An hundred measures of oil.’ And he said unto him, ‘ Take thy bill, and sit down quickly, and write fifty.’ Then said he to another, ‘ And how much owest thou ? ’ And he said, ‘ An hundred measures of wheat.’ And he said unto him, ‘ Take thy bill, and write fourscore.’ And the lord commended the unjust steward, because he had done wisely : for the children of this world are in their generation wiser than the children of light.” And I say unto you, Make to yourselves friends of the mammon of unrighteousness ; that when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much : and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches ? And if ye have not been faithful in that which is another man’s, who shall give you that which is your own ? No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.” And the Pharisees also, who were covetous, heard all these things : and they derided him, And he said unto them,

"Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery."

"There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day; And there was a certain beggar named Lazarus, which was laid at his gate full of sores. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you, there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.' Then he said, 'I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment.' Abraham saith unto him, 'They have Moses and the prophets; let them hear them.' And he said, 'Nay, father Abraham: but if one went to them from the dead, they will repent.' And he said unto him, 'If they hear not Moses and the

prophets, neither will they be persuaded, though one rose from the dead.'

Then said he unto the disciples, "It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he were cast into the sea, than that he should offend one of these little ones. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." And the apostles said unto the Lord, "Increase our faith," And the Lord said, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, 'Be thou plucked up by the root, and be thou planted in the sea;' and it should obey you." "But which of you having a servant plowing, or feeding of cattle, will say unto him by and by, when he is come from the field, 'Go and sit down to meat?' And will not rather say unto him, 'Make ready wherewith I may sup, and gird thyself, and serve me, until I have eaten and drunken; and afterward thou shalt eat and drink?' Doth he thank that servant because he did the things that were commanded him? I trow not." So likewise ye when ye shall have done all these things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do.

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST HEALS TEN MEN THAT WERE LEPERS.

Luke xvii. 11—19.

25. And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices, and said, "Jesus, Master, have mercy on us." And

when he saw them, he said unto them, "Go shew yourselves unto the priests." "And it came to pass, that as they went, they were cleansed, And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at his feet, giving him thanks : and he was a Samaritan, And Jesus answering said, "Were there not ten cleansed ! but where are the nine ? There are not found that returned to give glory to God, save this stranger." And he said unto him, "Arise, go thy way, thy faith hath made thee whole."

**OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
GOES INTO GALILEE AND THE COASTS OF
JUDEA BEYOND JORDAN.**

Matt. xix. 1—2. Mark x. 1.

26. And it came to pass, that when Jesus had finished these sayings, he arose from thence, and departed from Galilee, and came into the coasts of Judea and beyond Jordan : great multitudes resort unto him again, and he healed them there, and, as he was wont, he taught them again.

**OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
REPLIES TO THE PHARISEES WHO ASK WHEN
THE KINGDOM OF GOD SHOULD COME.**

Luke xvii. 20—36.

27. And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, "The kingdom of God cometh not with observation : Neither shall they say, Lo here ! or lo there ! for, behold, the kingdom of God is within you." And he said unto the disciples, "The days will come, when ye shall desire to see one of the

days of the Son of man, and ye shall not see it. And they shall say to you, 'See here ; or, see there : ' go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot ; they did eat, they drank, they bought, they sold, they planted, they builded ; But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away : and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it ; and whosoever shall lose his life shall preserve it. I tell you. in that night there shall be two men in one bed ; the one shall be taken, and the other shall be left. Two women shall be grinding together ; the one shall be taken, and the other left. Two men shall be in the field ; the one shall be taken and the other left. And they answered, and said unto him, " Where Lord ? " And he said unto them, " Wheresoever the body is, thither will the eagles be gathered together."

THE PARABLES OF THE UNJUST JUDGE AND THE PHARISEE AND PUBLICAN.

Luke xviii. 1—8.

28. And he spake a parable unto them to this end, that men ought always to pray and not to faint; saying, "There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, 'Avenge me of mine adversary.' And he would not for a while: but afterward he said within himself, 'Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.' " And the Lord said, "Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bare long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: "Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus within himself: 'God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess.' And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, 'God be merciful to me a sinner.' I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

**THE PHARISEES COME TO OUR BLESSED LORD
AND SAVIOUR JESUS CHRIST, SAYING, IS IT
LAWFUL FOR A MAN TO PUT AWAY HIS WIFE
FOR EVERY CAUSE?**

Matt. xix. 3—12. Mark x. 2—12.

28. The Pharisees also came unto him, tempting him, and asked him, "Is it lawful for a man to put away his wife for every cause?" And he answered and said unto them, "What did Moses command you?" And they said, "Moses suffered to write a bill of divorcement, and to put her away." And Jesus answered and said unto them, "For the hardness of your heart he wrote you this precept:" "Have ye not read, that from the beginning of the creation God made them male and female. And said, For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain but one flesh. What therefore God hath joined together let no man put asunder." They say unto him, "Why did Moses then command to give a writing of divorcement, and to put her away?" He saith unto them, "Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." And in the house his disciples asked him again of the same matter, And he saith unto them, "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." His disciples say unto him, "If the case of the man be so with his wife, it is not good to marry." But he said unto them, "All men cannot receive this saying,

save they to whom it is given. For there are some eunuchs which were so born from their mother's womb : and there are some eunuchs, which were made eunuchs of men : and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

THEY BRING LITTLE CHILDREN TO OUR LORD AND SAVIOUR JESUS CHRIST.

Matt. xix. 13—15. Mark x. 13—16. Luke xviii. 15—17.

29. Then were there brought unto him, little children, that he should touch them, and put his hands on them, and pray ; and the disciples rebuked them that brought them. But when Jesus saw it he was much displeased, and called them unto him, and said unto them, " Suffer the little children and forbid them not, to come unto me ; for of such is the kingdom of heaven. Verily I say unto you, whosoever shall not receive the kingdom of God, as a little child, he shall not enter therein." And he took them up in his arms, put his hands on them, and blessed them, and departed thence.

A CERTAIN RULER COMES TO OUR BLESSED LORD AND SAVIOUR JESUS CHRIST, SAYING, " WHAT SHALL I DO THAT I MAY INHERIT ETERNAL LIFE ? "

Matt. xix. 16—30. Mark x. 17—31. Luke xviii. 18—30.

30. And when he was gone forth into the way, there came a certain ruler, running, and kneeled to him, and asked him, saying, " Good master, what good thing shall I do, that I may inherit eternal life ? " And Jesus said unto him, " Why callest thou me good, there is none good, but one, that is God : but if

thou wilt enter into life keep the commandments." He saith unto him, "Which?" Jesus said, "Thou knowest the commandments. Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal. Thou shalt not bear false witness, Honour thy father and thy mother; and thou shalt love thy neighbour as thyself." The young man saith unto him, "All these things have I kept from my youth up: What lack I yet?" Then Jesus beholding him loved him, and said unto him, "One thing thou lackest, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." But when the young man heard that saying, he was sad, and went away grieved, for he had great possessions. And when Jesus saw that he was very sorrowful, he looked round about, and saith unto his disciples, "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." And the disciples were astonished at his words. But Jesus answereth them again, and saith unto them, "Children, how hard is it for them that trust in riches to enter into the kingdom of God." And again I say unto you, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." When his disciples heard it, they were astonished out of measure, saying among themselves, "Who then can be saved?" But Jesus looking upon them saith, "With men this is impossible; but not with God, for with God all things are possible. The things which are impossible with men, are possible with God." Then answered Peter, and began to say unto him, "Behold we have forsaken all, and followed thee: what shall we have therefore?" And Jesus answered and said unto them, "Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Verily I say unto you, There is no man that hath left home, or brethren, or sisters, or father, or mother, or wife

or children, or lands, for my name's sake and the gospel's, for the kingdom of God's sake, but he shall receive an hundred fold now in this time, houses, brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first."

THE PARABLE OF THE LABOURERS IN THE VINEYARD.

Matthew xx. 1—16.

31. "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with his labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place. And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

"Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, "Why stand ye here all the day idle?" They say unto him, "Because no man hath hired us." He saith unto them, "Go ye also into the vineyard; and whatsoever is right, that shall ye receive." So when even was come, the lord of the vineyard saith unto his steward, "Call the labourers, and give them their hire, beginning from the last unto the first." And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more: and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, "These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the

day." But he answered one of them and said, "Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen."

**OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
GOING UP TO JERUSALEM, FORETELS HIS
PASSION TO HIS DISCIPLES. THE REQUEST
OF THE MOTHER OF JAMES AND JOHN.**

Matt. xx. 17—28. Mark x. 32—45. Luke xviii. 31—34.

32. And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid, And he took again the twelve apart in the way, and began to tell them what things should happen unto him, saying, "Behold we go up to Jerusalem; and all things that are written by the prophets concerning the Son of man shall be accomplished. He shall be delivered unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles; and he shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and put him to death; and the third day he shall rise again." And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

Then came to him the mother of Zebedee's children, with her sons, James and John the sons of Zebedee, worshipping him, and desiring a certain thing of him, saying, "Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, "What would ye that I should do for you?" They said unto him, "Grant unto us that we

may sit, one on thy right hand, and the other on thy left hand, in thy kingdom, in thy glory." But Jesus answered and said, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" They say unto him, "We are able." And he saith unto them, "Ye shall indeed drink of the cup that I drink of, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, "Ye know that the princes which are accounted to rule over the Gentiles, exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister. And whosoever will be chiefest among you, let him be servant of all. Even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many."

**OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
ENTERS AND PASSES THROUGH JERICHO. HE
GIVES SIGHT TO TWO BLIND MEN. ZACCHEUS.**

Matt. xi. 30—34. Mark x. 46—52. Luke xviii. 35—43. xix. 27.

33. And they came to Jericho, and Jesus entered and passed through Jericho. And as he went out of Jericho with his disciples, and a great number of people, behold, two blind men, [Bartimeus the son of Timeus,] sitting by the highway-side begging. When they heard that Jesus of Nazareth passed by, they began to cry out and say, "O Lord Jesus, thou son of David, have mercy on us." And the multitude which went before, rebuked them, because they should hold their peace: but they cried the more saying, "O Lord, thou son of David,

have mercy on us." And Jesus stood still and commanded them to be called. [And they called the blind man, saying unto him, "Be of good comfort ; rise, he calleth you." And he casting away his garments, rose and came to Jesus.] And when he was coming near Jesus answered and said unto them, "What will ye that I shall do unto you?" They say unto him, "Lord, that our eyes may be opened." So Jesus had compassion on them and touched their eyes ; and said, "Go, receive thy sight, thy faith hath saved thee." And immediately their eyes received sight, and they followed Jesus in the way, glorifying God, and all the people when they saw it, gave praise unto God.

And behold there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus, who he was ; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore-tree to see him : for he was to pass that way, And when Jesus came to the place, he looked up, and saw him, and said unto him, "Zaccheus, make haste and come down ; for to-day I must abide at thy house." And he made haste and came down and received him joyfully. And when they saw it, they all murmured saying, "That he was gone to be a guest with a man that is a sinner." And Zaccheus stood and said unto the Lord, "Behold, Lord, the half of my goods I give to the poor : and if I have taken anything from any man by false accusation, I restore him fourfold." And Jesus said unto him, "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost." And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem ; and because they thought that the kingdom of God should immediately appear. He said therefore, "A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and

said unto them, "Occupy till I come." But his citizens hated him, and sent a message after him, saying, "We will not have this man to reign over us." And it came to pass, that when he was returned, having received the kingdom, then he commanded those servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, "Lord, thy pound hath gained ten pounds." And he said unto him, "Well, thou good servant : because thou hast been faithful in a very little, have thou authority over ten cities." And the second came, saying, "Lord, thy pound hath gained five pounds." And he said likewise to him, "Be thou also over five cities." And another came, saying, "Lord, behold here is thy pound, which I have kept laid up in a napkin : For I feared thee, because thou art an austere man : thou takest up that thou layest not down, and reapest that thou didst not sow." And he saith unto him, "Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow : Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury." And he said unto them that stood by, "Take from him the pound, and give to him that hath ten pounds." And they said unto him, "Lord, he hath ten pounds." "For I say unto you, That unto every one which hath shall be given ; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies that would not, that I should reign over them, bring hither and slay them before me." And when he had thus spoken, he went before, ascending up to Jerusalem.

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST CONTINUES HIS JOURNEY TO JERUSALEM, AND SIX DAYS BEFORE THE PASSOVER COMES TO BETHANY. HE SUPS AT THE HOUSE OF SIMON THE LEPER. MARY ANOINTS HIS FEET WITH OINTMENT.

Matt. xxvi. 6—13. Mark xiv. 3—9. John xi. 55, xii. 8.

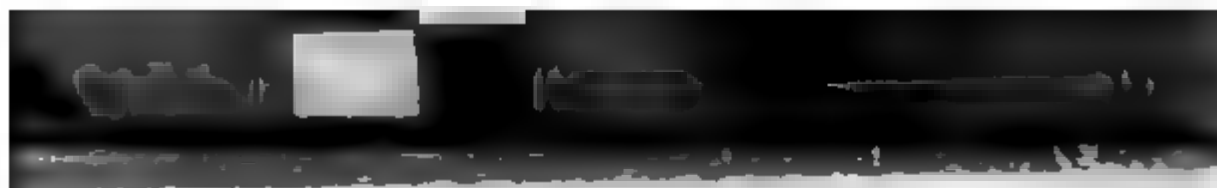
34. And the Jews' passover was nigh at hand : and many went out of the country up to Jerusalem before the passover to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple : " What think ye, that he will come to the feast ? " Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should show it, that they might take him.

Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. Now when Jesus was in Bethany in the house of Simon the leper, There they made him a supper, and Martha served ; but Lazarus was one of those that sat at the table with him, Then took Mary an alabaster box, a pound of ointment of spikenard very costly ; and she brake the box, and poured it on his head as he sat at meat, and anointed the feet of Jesus, and wiped his feet with her hair ; and the house was filled with the odour of the ointment. But when his disciples saw it, they had indignation, saying, " To what purpose is this waste ? " Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, " Why was not this ointment sold for three hundred pence and given to the poor ? " This he said not that he cared for the poor ; but because he was a thief, and had the bag, and bare what was put therein. And they murmured against her. When Jesus understood it,

he said unto them, "Let her alone; why trouble ye the woman? for she hath wrought a good work upon me. Against the day of my burying hath she kept this. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could. For in that she hath poured this ointment on my body, she is come aforehand to anoint my body to the burying. Verily I say unto you; Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

PART V.

CONTAINING
THE HISTORY
OF
THE PASSION WEEK.



A HARMONY OF THE GOSPELS.

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST AT BETHANY. THE FIRST DAY.

John xii. 9—11.

1. Much people of the Jews therefore knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death. Because that by reason of him many of the Jews went away, and believed on Jesus.

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST RIDES IN TRIUMPH INTO JERUSALEM. THE SECOND DAY.

Matt. xxi. 1—17. Mark xi. 1—19. Luke xix. 29—48.
John xii. 12—19.

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, "Hosanna! Blessed is the King of Israel that cometh in the name of the Lord." And it came to pass, when they drew nigh unto Jerusalem, and were come to Bethphage, and

Bethany, at the Mount called the Mount of Olives, then sent Jesus two of his disciples, Saying unto them, "Go into the village over against you, and as soon as ye be entered into it, ye shall find an ass tied, and a colt with her, whereon yet never man sat; loose them and bring them unto me. And if any man ask you, 'Why do ye loose him?' thus shall ye say unto him, 'Because the Lord hath need of him,' and straightway he will send him hither." All this was done, that it might be fulfilled which was spoken by the prophet, (Zec. ix. 9.) saying, "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." And the disciples that were sent went their way and found, as he had said unto them, the colt tied at the door without, in a place where two ways met; and they loose him. And as they were losing the colt, certain of them that stood there, the owners thereof, said unto them, "What do ye, losing the colt?" And they said unto them even as Jesus had commanded: "The Lord hath need of him." And they let them go. And the disciples did as Jesus commanded them, And brought the ass and the colt, to Jesus, and cast their garments upon the colt, and they set Jesus thereon. And Jesus sat thereon; as it is written, "Fear not, daughter of Sion; behold thy King cometh, sitting on an ass's colt." These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. And as they went, a very great multitude spread their garments in the way; and others cut down branches from the trees, and strawed them in the way. And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude and the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen; saying, "Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest." The people therefore that was with him when he

called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle. And some of the Pharisees from the multitude said unto him, "Master, rebuke thy disciples." And he answered and said unto them, "I tell you, that if these should hold their peace, the stones would immediately cry out." And the multitudes that went before and that followed, cried, saying, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord. Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest." And when he was come near, he beheld the city, and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." And Jesus entered into Jerusalem, and all the city was moved saying, "Who is this?" And the multitude said, "This is Jesus, the prophet of Nazareth of Galilee." The Pharisees therefore said among themselves, "Perceive ye how ye prevail nothing? behold, the world is gone after him." And Jesus entered into the temple of God, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written (Is. lvi. 7.) "My house shall be called of all nations the house of prayer? but ye have made it a den of thieves." And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. And

the blind and the lame came to him in the temple ; and he healed them. And when the chief priests and the scribes saw the wonderful things that he did, and the children crying in the temple, and saying, "Hosanna to the Son of David!" they were sore displeased, And said unto him, "Hearest thou what these say? And Jesus said unto them, "Yea : have ye never read, (Ps. viii. 2.) "Out of the mouth of babes and sucklings thou hast perfected praise?" And when he had looked round about upon all things, and now the even tide was come, he went out of the city unto Bethany with the twelve, and he lodged there.

**OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
RETURNS TO JERUSALEM AND THE TEMPLE.
THE EVENTS OF THE THIRD DAY.**

Matt, xxi, 18—22, Mark xi. 12—14, John xii. 20—36.

3, And on the morrow, when they were come from Bethany, as he returned into the city, he hungered. And when he saw a fig-tree in the way, afar off, having leaves, he came to it, if haply he may find any thing thereon, and when he came to it, he found nothing but leaves only ; for the time of figs was not yet. And he answered and said unto it, "No man eat fruit of thee hereafter for ever." And his disciples heard it. And presently the fig tree withered away. And when the disciples saw it, they marvelled saying, "How soon is the fig-tree withered away!" Jesus answered and said unto them "Verily I say unto you. If ye have faith and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, 'Be thou removed, and be thou cast into the sea, it shall be done.' And all things whatsoever ye ask in prayer, believing, ye shall receive."

And there were certain Greeks among them that came up to worship at the feast : The same came therefore to

Philip which was of Bethsaida of Galilee, and desired him, saying, "Sir, we would see Jesus." Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus. And Jesus answered them saying, "The hour is come that the Son of man shall be glorified. Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it: and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name." Then came there a voice from heaven, saying, "I have both glorified it, and will glorify it again." "The people therefore that stood by and heard it, said that it thundered: others said, "An angel spake to him." Jesus answered, and said, "This voice came not because of me but for your sake. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." This he said signifying what death he should die. The people answered him, "We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man?" Then Jesus said unto them; "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light believe in the light, that ye may be the children of light." These things spake Jesus and departed and did hide himself from them.

**OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
RETURNS FROM BETHANY TO JERUSALEM,
EARLY IN THE MORNING. THE EVENTS OF
THE FOURTH DAY.**

Matt. xxi. 23, xxii. 14. Mark xi. 20, xii. 12. Luke xx. 1—16.

4. And in the morning as they passed by, they saw the fig-tree dried up from the roots. And Peter, calling to remembrance, saith unto him, "Master, behold the fig-tree which thou cursedst is withered away." And Jesus answering, saith unto them, "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, 'Be thou removed, and be thou cast into the sea:' and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive you your trespasses." And they come again to Jerusalem; and when he was come into the temple, and was walking in the temple, as he taught the people and preached the gospel, there come to him the chief priests, and the scribes, and the elders of the people, And spake unto him, saying, "Tell us by what authority doest thou these things? And who is he that gave thee this authority to do these things?" And Jesus answered, and said unto them, "I will also ask of you one question, which if ye tell me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? Answer me?" And they reasoned among themselves, saying, "If we shall say, From heaven; he will say unto us, why did ye not then believe

him? But if we shall say, of men; we fear the people; all the people will stone us, for all hold John as a prophet." And they answered Jesus and said, "We cannot tell whence it was," And Jesus answering, saith unto them, "Neither do I tell you by what authority I do these things." And he began to speak unto them by parables, "But what think ye? A certain man had two sons; and he came to the first, and said, son, go work to-day in my vineyard. He answered and said, 'I will not;' but afterward he repented and went. And he came to the second and said likewise. And he answered and said, 'I go, sir; and went not.' Whether of them twain did the will of his father?" They say unto him, "The first." Jesus saith unto them, "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."

Hear another parable: "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country for a long time. And when the time of the fruit drew near, he sent his servants to the husbandmen, that he might receive from the husbandmen of the fruit of the vineyard. And the husbandmen took his servant, and beat him, and sent him away empty. And again he sent unto them another servant, And at him they cast stones, and wounded him in the head, and they beat him, and sent him away shamefully handled. And again he sent another, a third, and him they wounded and cast him out and killed him, and many others; beating some, and killing some. Having yet therefore one son, his well beloved, the lord of the vineyard said, 'What shall I do? I will send my beloved son, It may be they will reverence my son, when they see him.' He sent him also last unto them. But when the

husbandmen saw him, they reasoned among themselves, saying, 'This is the heir: come, let us kill him, that the inheritance may be ours.' And they caught him and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto these husbandmen? He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season." And when they heard it, they said, "God forbid." And he beheld them and said, "Did ye never read in the scriptures, what is written. (Psalm cxviii. 22, 23.) 'The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?' Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." And when the chief priests and Pharisees, and the scribes had heard his parables, they perceived that he spake of them, and the same hour sought to lay hands on him: and they feared the people, because they took him for a prophet; for they knew that he had spoken this parable against them; and they left him and went their way.

And Jesus answered and spake unto them again by parables, and said, "The kingdom of heaven is like unto a certain king, which made a marriage for his son. And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, 'Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage.' But they made light of it, and went their ways, one to his farm, another to his merchandize: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his ar-

mies, and destroyed those murderers, and burned up their city. Then saith he to his servants, 'The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.' So those servants went out into the highways and gathered together all, as many as they found, both bad and good : and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, 'Friend, how camest thou in hither, not having a wedding garment?' And he was speechless. Then said the king to the servants, 'Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth.' For many are called, but few are chosen."

**THE PHARISEES SEND THEIR DISCIPLES WITH
THE HERODIANS TO OUR BLESSED LORD AND
SAVIOUR, TO ENTANGLE HIM IN HIS TALK.**

Matt. xxii. 15—22. Mark xii. 13—17. Luke xx. 20—26.

5. Then went the Pharisees, and took counsel how they might entangle him in his talk. And they watched him, and sent unto him some of the Pharisees, their disciples, and of the Herodians, spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And when they were come, they asked him, saying, "Master, we know that thou art true, and sayest rightly, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of man. Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar or not? Shall we give, or shall we not give?" But Jesus perceived their wickedness and their craftiness, and knowing their hypocrisy, said, "Why tempt ye me,

ye hypocrites? Shew me the tribute money. Bring me a penny that I may see it." And they brought unto him a penny. And he saith unto them, "Whose is this image and superscription?" They answered and said, "Cæsar's." And Jesus,, answering, said unto them. "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's." And they could not take hold of his words before the people: And they marvelled at his answer, when they heard these words, and held their peace, and left him, and went their way,

THE SADDUCEES WHICH DENY THE RESURRECTION, COME TO QUESTION OUR BLESSED LORD AND SAVIOUR.

Matt. xxii. 23—33. Mark xii. 18—27. Luke xx. 27—40.

6. The same day came to him certain of the Sadducees, which say there is no resurrection; and they asked him, saying, "Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren; and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother: and the second took her, and died; neither left any seed: and the third likewise. And in like manner the seven had her: and they left no children and died. Last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife." And Jesus, answering, said unto them, "Do ye not therefore err, because ye know not the scriptures, neither the power of God? The children of this world marry, and are given in marriage: but when they shall rise from the dead, they which shall be accounted worthy to

obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more: for they are equal unto the angels, which are in heaven. And are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed. Have ye not read in the book of Moses, how in the bush God spake unto him saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' He is not the God of the dead, but the God of the living: for all live unto him. Ye therefore do greatly err." And when the multitude heard this, they were greatly astonished at his doctrine. Then certain of the scribes, answering, said, "Master, thou hast well said." And after that they durst not ask him any question at all.

A CERTAIN LAWYER ASKS OUR BLESSED LORD AND SAVIOUR A QUESTION.

Matt. xxii. 34—40. Mark xii. 28—34.

7. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. And one of the scribes, a lawyer, came and having heard them reasoning together and perceiving that he had answered well, asked him, tempting him, and saying, "Master, which is the great commandment in the law?" And Jesus answered him, "The first of all the commandments is, Hear, O Israel; 'the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' This is the first and great commandment. And the second is like unto it. 'Thou shalt love thy neighbour as thyself.' On these two commandments hang all the Law and the Prophets. There is none other commandment greater than these." And the scribe said unto him, "Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the

heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices." And when Jesus saw that he answered discreetly, he said unto him, "Thou art not far from the kingdom of God." And no man after that durst ask him any question.

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
QUESTIONS THE PHARISEES. HOW SAY THE
SCRIBES THAT CHRIST IS THE SON OF DAVID?

Matt. xxi. 41—46. Mark xii. 28—40. Luke xi. 41—47.

8. While the Pharisees were gathered together, Jesus asked them, while he taught in the temple, saying, "What think ye of Christ? Whose son is he? How say the scribes that Christ is The son of David? For David himself, said, by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. If David therefore himself calleth him Lord; whence is he then his son?" And the common people heard him gladly, And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Then in the audience of all the people he said unto his disciples, "Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and chief rooms at feasts; which devour widow's houses, and for a pretence make long prayers: the same shall receive greater damnation."

THE GIFTS TO THE TREASURY. THE WIDOW AND THE TWO MITES.

Mark xii. 41—44. Luke xxi. 1—4.

9. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury, and many that were rich cast in much, And there came a certain poor widow, and she threw in two mites which make a farthing. And he called unto him his disciples, and saith unto them, "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury; For all they did cast in of their abundance unto the offerings of God: but she of her want did cast in all she had, even all her living."

OBSERVATIONS OF THE EVANGELIST ON THE HARDNESS OF HEART AND UNBELIEF OF THE JEWS. OUR BLESSED LORD AND SAVIOUR'S PROCLAMATION.

John xii. 37—50.

10. But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, (Isa. liii. 1.) 'Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed?' Therefore they could not believe, because Esaias said again, (Is. vi. 9. 10.) 'He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.' These things said Esaias (Is. vi. 1,) when he saw his glory and spake of him. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest

they should be put out of the synagogue: For they loved the praise of men, more than the praise of God.

Jesus cried and said, } " He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me, should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."

**OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
ABOUT TO LEAVE THE TEMPLE, AND END HIS
PUBLIC MINISTRY HE PRONOUNCES WOES ON
THE SCRIBES AND PHARISEES.**

Matt. xxiii. 1—39.

11. Then spake Jesus to the multitude, and to his disciples, saying, " The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of

men, Rabbi, Rabbi : But be not ye called Rabbi : for one is your Master, even Christ ; and all ye are brethren. And call no man your father upon the earth : for one is your Father which is in heaven. Neither be ye called masters ; for one is your Master, even Christ ; But he that is greatest among you, shall be your servant. And whosoever shall exalt himself shall be abased ; and he that shall humble himself shall be exalted. But woe unto you scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against man : for ye neither go in yourselves, neither suffer ye them that are entering to go in.

“ Woe unto you scribes and Pharisees, hypocrites ! for ye devour widows’ houses, and for a pretence make long prayers : therefore ye shall receive the greater damnation.

“ Woe unto you, scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte ; and when he is made, ye make him two-fold more the child of hell than yourselves.

“ Woe unto you, ye blind guides ! which say, ‘ Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor.’ Ye fools and blind ! for whether is greater, the gold, or the temple that sanctifieth the gold ? ‘ And whosoever shall swear by the altar, it is nothing ; but whosoever sweareth by the gift that is upon it, he is guilty.’ Ye fools and blind ! for whether is greater, the gift, or the altar that sanctifieth the gift ? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

“ Woe unto you, scribes and Pharisees, hypocrites ! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgement, mercy, and faith : these ought ye to have done, and not to leave the

other undone. Ye blind guides ! which strain at a gnat and swallow a camel.

“ Woe unto you, scribes and Pharisees, hypocrites ! for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess. Thou blind Pharisee ! cleanse first that which is within the cup and platter, that the outside of them may be clean also.

“ Woe unto you, scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

“ Woe unto you, scribes and Pharisees, hypocrites ! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers ! how can ye escape the damnation of hell ? Wherefore behold, I send you prophets, and wise men, and scribes : and some of them ye shall kill and crucify ; and some of them ye shall scourge in your synagogues, and persecute them from city to city. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ? Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, ‘Blessed is he that cometh in the name of the Lord.’ ”

**OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
LEAVES THE TEMPLE. AND GOES TO THE
MOUNT OF OLIVES. HIS DISCOURSES TO HIS
DISCIPLES.**

Matt. xxiv. 1—44. Mark xiii. 1—37. Luke xxi. 5—36.

12. And Jesus went out, and departed from the temple, and as he went out, as some spake of the temple how it was adorned with goodly stones and gifts, his disciples came to him for to shew him the buildings of the temple, and one of his disciples saith unto him, "Master, see what manner of stones and what buildings are here!" And Jesus answering said unto them, "Seest thou these great buildings? the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the Mount of Olives, over against the temple, Peter, and James, John, and Andrew, asked him privately, saying, "Master, Tell us, when these things shall be? and what shall be the sign, when all these things shall be fulfilled, and of thy coming, and of the end of the world?" And Jesus answering them, began to say, "Take heed, lest any man deceive you: For many shall come in my name, saying, 'I am Christ;' and shall deceive many; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and rumours of wars, and commotions: see that ye be not troubled, or terrified; for these things must first come to pass; but the end is not by and by." Then said he unto them, "Nation shall rise against nation, and kingdom against kingdom. And great earthquakes shall be in divers places, and famines, and pestilences, and troubles, and fearful sights and great signs shall there be from heaven, these are the beginning of sorrows. But take heed to yourselves.

"Before all these, they shall lay their hands on you, and persecute you, and shall deliver you up to councils, and synagogues, and into prisons, and to be afflicted, and ye shall be brought before rulers and kings, and shall kill you for my name's sake. And it shall turn to you for a testimony against them, and ye shall be hated of all nations for my name's sake. And the gospel must first be published among all nations. But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak. Settle it in your hearts not to meditate before what ye shall answer. But whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost. I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist. And there shall many be offended and shall betray one another, and shall hate one another. Now the brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death. Ye shall be betrayed both by parents and brethren, and kinsfolks and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls.

And many false prophets shall arise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. And when ye shall see Jerusalem compassed with armies, and the abomination of desolation spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand) then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are

in the countries enter thereinto. And let him that is on the house-top, not go down into the house, neither enter therein, to take any-thing out of his house. And let him that is in the field not turn back again for to take up his garment. For these be the days of vengeance that all things which are written may be fulfilled. But woe to them that are with child, and to them that give suck in those days. For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. But pray ye that your flight be not in the winter, neither on the sabbath-day: For in those days shall be great tribulation such as was not since the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened these days, no flesh should be saved, but for the elects' sake, whom he hath chosen, he hath shortened the days. And then if any man shall say to you, 'Lo, here is Christ; or Lo he is there;' believe him not: For false Christs and false prophets shall rise and shall shew signs and wonders, to deceive if it were possible, even the elect. But take ye heed, behold I have foretold you all things. Wherefore if they shall say unto you, 'Behold he is in the desert;' go not forth: 'Behold he is in the secret chambers;' believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and upon the earth distress of nations, with perplexities; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken, and then shall appear the

sign of the Son of man in heaven : and then shall all the tribes of the earth mourn. And then shall they see the Son of man coming in the clouds of heaven, with great power and glory, and he shall send his angels with a great sound of a trumpet ; and they shall gather together his elect from the four winds, from the one end of heaven to the other. And when these things begin to come to pass, then look up and lift up your heads ; for your redemption draweth nigh." And he spake to them a parable, " Behold the fig-tree and all the trees when they now shoot forth, and his branch is yet tender and putteth forth leaves, ye see and know of yourselves that summer is nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is even at the doors."

" Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and Earth shall pass away : but my word shall not pass away : And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man. But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray : for ye know not when the time is. But as the days of Noe were, so shall also the coming of the Son of man be. For as the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away ; so shall also the coming of the Son of man be. Then shall two be in the field ; the one shall be taken, and the other left. Two women shall be grinding at the mill ; the one shall be taken,

and the other left. Watch therefore ; for ye know not what hour your Lord doth come. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore ; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning : lest coming suddenly, he find you sleeping. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready : for in such an hour as ye think not the Son of man cometh, And what I say unto you, I say unto all, Watch.

“ Who then is a faithful and wise servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, my lord delayeth his coming ; and shall begin to smite his fellow servants, and to eat and drink with the drunken ; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites : there shall be weeping and gnashing of teeth.”

“ Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise and five foolish. They that were foolish took their lamps, and took no oil with them : But the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, ‘ Behold, the bridegroom cometh ; go ye out to meet him.’ Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, ‘ Give us of your oil : for our lamps are gone out.’ But the wise answered, saying, ‘ Not so ; lest there be not enough for us and you ; but go ye rather to them

that sell, and buy for yourselves.' And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, 'Lord, Lord, open to us.' But he answered and said, 'Verily I say unto you, I know you not.' Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one, went and digged in the earth and hid his lord's money. After a long time, the lord of these servants cometh and reckoneth with them. And so he that had received five talents, came and brought other five talents, saying, 'Lord, thou deliverest unto me five talents; behold, I have gained beside them five talents more.' His lord said unto him, 'Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.' He also that had received two talents, came, and said, 'Lord, thou deliveredst unto me two talents: behold I have gained two other talents beside them.' His lord said unto him, 'Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.' Then he which had received the one talent, came and said, 'Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed. And I was afraid and went, and hid thy talent in the earth: lo there thou hast that is thine.' His lord answered and said unto him, 'Thou wicked and sloth-

ful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming, I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one which hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.' Then shall the righteous answer him, saying, 'Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?' And the King shall answer, and say unto them, 'Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Then shall he say also unto them on the left hand, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick and in

prison, and ye visited me not.' Then shall they also answer him, saying, 'Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?' Then shall he answer them, saying, 'Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.' And these shall go away into everlasting punishment, but the righteous into life eternal."

**THE CHIEF PRIESTS, AND SCRIBES, AND ELDERS
OF THE PEOPLE TAKE COUNSEL AGAINST
OUR BLESSED LORD AND SAVIOUR JESUS
CHRIST. JUDAS COMMUNES WITH THEM HOW
HE MIGHT BETRAY HIM.**

Matt. xxvi. 1—5. 14—16. Mark xiv. 1, 2, 10—11. Luke xxii. 1—6.

13. Now the feast of unleavened bread drew nigh, which is called the Passover. And it came to pass when Jesus had finished all these sayings, he said unto his disciples, "Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified." Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and they sought, and consulted that they might take Jesus by subtilty and kill him. But they said "Not on the feast day, lest there be an uproar among the people:" for they feared the people. Then entered Satan into Judas sur-named Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them, And said unto them, "What will ye give me, and I will deliver him unto you?" And when they heard it they were glad, and cove-nanted to give him thirty pieces of silver. And he promised,

and from that time he sought opportunity to betray him unto them in the absence of the multitude.

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST CELEBRATES THE PASSOVER WITH THE TWELVE APOSTLES, AND INSTITUTES THE SACRAMENT AS A MEMORIAL OF HIS DEATH ON THE CROSS, WHEN HIS BODY WAS BROKEN AND HIS PRECIOUS BLOOD SHED ONCE FOR ALL, FOR THE SALVATION OF THOSE THAT BELIEVE ON HIM.

Matt. xxvi. 17—29. Mark xiv. 12—25. Luke xxii. 1—38. John xiii.

14. Then came the first day of unleavened bread, when the Passover must be killed, the disciples came to Jesus, saying, unto him, "Where wilt thou that we go and prepare, that thou mayest eat the Passover." And he sendeth forth two of his disciples, Peter and John, saying, "Go and prepare us the Passover that we may eat." And they said unto him, "Where wilt thou that we prepare?" And he said unto them, "Go into the city. Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And wheresoever he shall go in, say ye to the good man of the house, 'The Master saith, My time is at hand; Where is the guest-chamber, where I shall eat the Passover at thy house with my disciples?' And he will shew you a large upper room furnished and prepared, there make ready for us." And the disciples did as Jesus had appointed them; and went forth and came into the city, and found as he had said unto them, and they made ready the Passover.

And in the evening, when the hour was come, he cometh

with the twelve, he sat down and the twelve Apostles with him. And he said unto them, "With desire I have desired to eat this Passover with you before I suffer; For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." And he took the cup, and gave thanks, and said, "Take this and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come."

Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter said unto him, "Lord, dost thou wash my feet?" Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt know hereafter." Peter saith unto him, "Thou shalt never wash my feet." Jesus answered him, "If I wash thee not, thou hast no part with me." Simon Peter saith unto him, "Lord, not my feet only, but also my hands and my head." Jesus saith to him, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean but not all." For he knew who should betray him; therefore said he, "Ye are not all clean." So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also

ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent, greater than he that sent him. If ye know these things, happy are ye if ye do them." And as they did eat, Jesus took bread, and gave thanks, and blessed it, and brake it, and gave it to the disciples, and said, "Take, eat, this is my body, which is given for you: this do in remembrance of me. But behold the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! I speak not of you all: I know whom I have chosen: but that the scripture (Ps. xli. 9.) may be fulfilled: 'He that eateth bread with me hath lifted up his heel against me.' Now I tell you before it come, that when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me." And as they sat and did eat, When Jesus had thus said, he was troubled in spirit, and testified and said, "Verily, verily, I say unto you, One of you which eateth with me shall betray me." Then the disciples looked one on another, doubting of whom he spake. And they began to enquire among themselves, which of them it was that should do this thing. And they were exceeding sorrowful and began every one of them to say unto him, one by one "Lord, Is it I?" and another "Is it I?" And he answered and said unto them, "One of the twelve, that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born." Then Judas, which betrayed him, answered and said, "Master is it I?" He said unto him, "Thou hast said." Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter there-

fore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesu's breast saith unto him, "Lord, who is it?" Jesus answered, "He it is, to whom I shall give a sop, when I have dipped it." And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, "That thou doest, do quickly." Now no man at the table knew for what intent he spake this unto him. For some of them thought because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or that he should give something to the poor. He then having received the sop, went immediately out: and it was night. Therefore when he was gone out Jesus said, "Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, whither I go, ye cannot come; so say I now to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Simon Peter said unto him, "Lord whither goest thou?" Jesus answered him, "Whither I go, thou canst not follow me now, but thou shalt follow me afterwards." Peter said unto him, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." Jesus answered him, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice."

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief,

as he that doth serve. For whether is greater? he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth."

And the Lord said, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." And he said unto him, "Lord, I am ready to go with thee, both into prison and to death." And he said, "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."

And he said unto them, "When I sent you without purse, and scrip, and shoes, lacked ye any thing?" And they said "Nothing." Then said he unto them, "But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword let him sell his garment, and buy one. For I say unto you, that this that is written, (Isaiah liii. 12.) must yet be accomplished in me: 'And he was reckoned among the transgressors:' for the things concerning me have an end." And they said, "Lord, Behold here are two swords." And he said unto them, "It is enough."

Likewise after supper he took the cup, and gave thanks, and gave it to them, saying, "Drink ye all of it: For this is my blood of the new testament which is shed for you, for many for the remission of sins. Verily, I say unto you, I will drink no more of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom, the kingdom of God."

THE LAST DISCOURSES OF OUR BLESSED LORD
AND SAVIOUR JESUS CHRIST TO HIS APOS-
TLES.

John xiv. xv. xvi. xvii.

15. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know."

Thomas saith unto him,

"Lord, we know not whither thou goest; and how can we know the way."

Jesus saith unto him,

"I am the way, and the truth, and the life: no man cometh unto the Father, but by me. If ye had known me ye should have known my Father also: and from henceforth ye know him and have seen him."

Philip saith unto him,

"Lord, shew us the Father and it sufficeth us."

Jesus saith unto him,

"Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father, and how sayest thou then, 'Shew us the Father?' Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; be-

cause I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.

“If ye love me, keep my commandments. And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever : even the Spirit of truth ; whom the world cannot receive, because it seeth him not, neither knoweth him ; but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless : I will come to you. Yet a little while, and the world seeth me no more ; but ye see me ; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my [commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.”

Judas saith unto him, (not Iscariot)

“Lord, how is it that thou wilt manifest thyself unto us, and not unto the world.”

Jesus answered and said unto him,

“If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings : and the word which ye hear is not mine, but the Father’s which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

“Peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father : for my Father is greater than I. And

now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence."

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you.

"Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the Vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.

"As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

"This is my commandment, That ye love one another, as I have loved you."

"Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends: for all things that I have heard of my Father I

have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

"These things I command you, That ye love one another."

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, 'The servant is not greater than his lord.' If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, (Ps. xxxv. 19.) 'They hated me without a cause.' But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.

"These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea the time cometh that whosoever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

But now I go my way to him that sent me ; and none of you asketh me, whither goest thou ? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you. And when he is come he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because ye believe not on me. Of righteousness, because I go to my Father, and ye see me no more. Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will shew you things to come. He shall glorify me : for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine : therefore said I, that he shall take of mine, and shall shew it unto you. A little while and ye shall not see me, and again, a little while, and ye shall see me, because I go to the Father." Then said some of his disciples among themselves, "What is that he saith unto us, 'A little while, and ye shall not see me : and again, a little while, and ye shall see me : and because I go to the Father ?' They said therefore, 'What is this that he saith, 'A little while ?' We cannot tell what he saith." Now Jesus knew that they were desirous to ask him, and said unto them, "Do ye enquire among yourselves of that I said, 'A little while, and ye shall not see me : and again a little while, and ye shall see me ?' Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have

sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name, ask and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs : but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name : and I say not unto you, that I will pray the Father for you : For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world : again I leave the world and go to the Father."

His disciples said unto him,

"Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee : by this we believe that thou camest forth from God."

Jesus answered them,

"Do ye now believe ? Behold the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone : and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation : but be of good cheer : I have overcome the world."

These words spake Jesus, and lifted up his eyes to heaven, and said,

"Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

" I have glorified thee on the earth, I have finished the work which thou gavest me to do. And now, O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was.

" I have manifested thy name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me ; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

" I pray for them : I pray not for the world, but for them which thou hast given me ; for they are thine. And all mine are thine, and thine are mine ; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name : those that thou gavest me I have kept, and none of them is lost, but the son of perdition : that the scripture might be fulfilled. (Pa. cix. 8.)

" And now come I to thee : and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth : thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word ; That they all may be one ; as thou Father, art in me, and I in thee,

that they also may be one in us : that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them : that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

“ Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world.

“ O righteous Father, the world hath not known thee : but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it : that the love wherewith thou hast loved me, may be in them, and I in them.”

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST LEAVES JERUSALEM, AND CROSSES TO THE MOUNT OF OLIVES. THE AGONY IN THE GARDEN OF GETHSEMANE.

Matt. xxvi. 30—56. Mark xiv. 26—52. Luke xxii. 39—53.

John xviii. 1—11.

16. When Jesus had spoken these words, and when they had sung an hymn, he came out and went as he was wont, to the Mount of Olives ; over the brook Cedron, and his disciples also followed him. Then saith Jesus unto them. “ All ye shall be offended because of me this night : for it is written (Zec. xiii. 7.) ‘ I will smite the shepherd, and the sheep of the flock shall be scattered abroad.’ But after I am risen again I will go before you into Galilee.”

Peter answered and said unto him,

“ Though all men shall be offended because of thee, yet will I never be offended.”

Jesus said unto him,

"Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice."

But Peter spake the more vehemently, "if I should die with thee, I will not deny thee in any wise." Likewise also said all the disciples.

Then cometh Jesus with them unto a place called Gethsemane, where was a garden, into the which he entered, and his disciples. And when he was at the place, he said unto them, "Pray that ye enter not into temptation. Sit ye here while I go and pray yonder." And he took with him Peter, and the two sons of Zebedee, James and John, and began to be sore amazed, sorrowful, and very heavy. Then saith he unto them, "My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me." And he went a little farther, and was withdrawn from them about a stone's cast, and fell on his face, and prayed, that if it were possible, the hour might pass from him. And he said, "Abba, Father, all things are possible unto thee; if it be possible, if thou be willing, let this cup pass from me, nevertheless not my will but thine be done." And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And he cometh unto the disciples, and findeth them sleeping for sorrow, and saith unto Peter, "Simon, sleepest thou, couldest thou not watch with me one hour? rise, watch and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." He went away again the second time, and prayed, and spake the same words,

"O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

And when he returned he found them asleep again, (for their eyes were heavy,) neither wist they what to say unto him. And he left them, and went away again, and prayed

the third time, saying the same words. Then cometh he the third time to his disciples, and saith unto them,

“Sleep on now, and take your rest; it is enough, behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold he is at hand that doth betray me.”

And Judas also, which betrayed him knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches, and weapons. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them. Jesus therefore knowing all things that should come upon him, went forth and said unto them, “Whom seek ye?” They answered him, “Jesus of Nazareth.” Jesus saith unto them, “I am he.” And Judas also which betrayed him stood with them. As soon as he had said unto them, “I am he,” they went backward and fell to the ground. Then asked he them again, “Whom seek ye?” And they said, “Jesus of Nazareth.” Jesus answered, “I have told you that I am he: if therefore ye seek me, let these go their way.” That the saying might be fulfilled which he spake, “Of them which thou gavest me I have lost none.” And he that betrayed him had given them a token, saying, “Whomsoever I shall kiss, that same is he: take him, and lead him away safely.” And immediately he drew near unto Jesus and said, “Hail, Master,” and kissed him. And Jesus said unto him, “Friend, wherefore art thou come? Judas, betrayest thou the Son of man with a kiss?” Then came they and laid hands on Jesus and took him. When they which were about him, saw what would follow, they said unto him, “Lord, shall we smite with the sword?” Then Simon Peter, having a sword, drew it, and smote the high priest’s servant, and cut off his right ear. The servant’s name

was Malchus. And Jesus answered and said, "Suffer ye thus far." And he touched his ear and healed him. Then said Jesus unto Peter, "Put up thy sword into the sheath: for all they that take the sword, shall perish with the sword: the cup which my Father hath given me, shall I not drink it? Thinkest thou that I cannot now pray to my Father, and he shall presently give more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" In that same hour Jesus answered and said unto the chief priests, and captains of the temple, and the elders which were come to him. "Be ye come out as against a thief, with swords and staves to take me? When I was daily with you in the temple teaching, ye stretched forth no hands against me: but this is your hour and the power of darkness." But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled. And there followed him a certain young man, having a linen cloth cast about his naked body: and the young men laid hold on him: and he left the linen cloth, and fled from them naked.

**THE BAND AND CAPTAINS AND OFFICERS TAKE
JESUS AND BIND HIM, AND LEAD HIM TO
ANNAS FIRST, AND THEN TO CAIAPHAS THE
HIGH PRIEST.**

Matt. xxvi. 57—75, Mark xiv, 53—72. Luke xxii. 54—65.

John xviii, 12—27.

17. Then the band and the captain, and the officers of the Jews took Jesus and bound him, and led him away to Annas first, for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple : that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple : that disciple was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

The high priest then asked Jesus of his disciples, and of his doctrine.

Jesus answered him,

" I spake openly to the world ; I ever taught in the synagogue, and in the temple, whither the Jews always resort ; and in secret have I said nothing. Why askest thou me ? Ask them which heard me, what I have said unto them : behold they know what I have said."

" And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, " Answerest thou the high priest so ?"

Jesus answered him,

" If I have spoken evil, bear witness of the evil ; but if well, why smitest thou me ?"

Now Annas had sent him bound unto Caiaphas the high priest. And with the high priest were assembled all the chief priests and the elders, and the scribes. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them, with the servants, to see the end, and warmed himself at the fire. Now the chief priests, and elders, and all the council, sought false witness against Jesus to put him to death ; But found none : yea, though many false witnesses came, yet their witness agreed not together. At the last came two false witnesses, and bare witness against him, saying,

" We heard him say, I will destroy this temple that is made with hands, and within three days, I will build another made without hands." But neither so did their witness agree together. And the high priest stood up in the midst, and

asked Jesus, saying, "Answerest thou nothing? What is it which these witness against thee?"

But Jesus held his peace and answered nothing. Again, the high priest asked him, and said unto him,

"I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of the blessed God." Jesus saith unto him,

"Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Then the high priest rent his clothes, saying,

"He hath spoken blasphemy: what further need have we of witnesses? behold now ye have heard of his blasphemy. What think ye?" They answered, and all condemned him "To be guilty of death."

And the man that held Jesus mocked him and smote him. And some began to spit in his face, and when they had blindfolded him, and buffeted him, they struck him on the face, saying, "Prophecy unto us, thou Christ, who is he that smote thee?" And the servants did strike him with the palms of their hands. And many other things blasphemously spake they against him,

Now Peter sat without beneath in the palace: then cometh one of the maids of the high priest who kept the door. And when she saw Peter, as he sat by the fire, warming himself, she earnestly looked upon him and said, "This man was also with him, Art thou not one of this man's disciples, thou also wast with Jesus of Nazareth, of Galilee." But he denied him before them all, saying, "Woman, I know him not, neither understand I what thou sayest. I am not." And he went out into the porch; and the cock crew.

And when he was gone out into the porch, after a little while, another maid saw him, and began to say to them that stood by, "This is one of them, This fellow was also with Jesus of Nazareth." And again he denied with an oath, "I do not know the man."

And the servants and officers stood there who had made a fire of coals ; for it was cold : and they warmed themselves : and Peter stood with them and warmed himself.

And a little after they came unto him that stood by and said to Peter, " Surely thou also art one of them ; for thou art a Galilean, and thy speech bewrayeth thee." And again, about the space of one hour, another confidently affirmed, saying, " Of a truth this fellow also was with him, for he is a Galilean." One of the servants of the high priest, being his kinsman, whose ear Peter cut off, saith, " Did not I see thee in the garden with him. " But Peter began to curse and swear, saying, " I know not this man of whom ye speak. Man, I know not what thou sayest." And immediately while he yet spake, the cock crew. And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, that Jesus said unto him,

" Before the cock crow twice, thou shalt deny me thrice."

And when he thought thereon, Peter went out and wept bitterly.

THEY BRING OUR BLESSED LORD AND SAVIOUR JESUS CHRIST BEFORE THE SANHEDRIM.

Matt. xxvii, 1.—Mark xv. 1—Luke xxii, 66—71.

18. And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and took counsel against Jesus to put him to death, and led him into their council saying,

" Art thou the Christ ? tell us." •

And he said unto them,

" If I tell you, ye will not believe : And if I also ask you, ye would not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God."

Then said they all,

" Art thou then the Son of God ?"

And he said unto them,

"Ye say that I am."

And they said,

"What need we any further witness? for we ourselves have heard of his own mouth."

THE REPENTANCE OF JUDAS ISCARIOT.

Matt. xxvii. 3—10.

19. Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying,

"I have sinned, in that I have betrayed the innocent blood."

And they said, "What is that to us? See thou to that."

And he cast down the pieces of silver in the temple, and departed and went and hanged himself. And the chief priests took the silver pieces, and said,

"It is not lawful for to put them into the treasury, because it is the price of blood." And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called the field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet saying, (Zech. xi. 12—13.)

"And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value ;

"And gave them for the potter's field, as the Lord appointed me."

HAVING BOUND OUR BLESSED LORD AND SAVI-
OUR JESUS CHRIST, THEY TAKE HIM FROM
CAIAPHAS, AND DELIVER HIM TO PONTIUS
PILATE THE ROMAN GOVERNOR OF JUDEA.

Matt. xxvii. 2. Mark xv. 1. Luke xxiii. 1. John xviii, 28,—xix. 28.

20. And the whole multitude of them arose. And when they had bound Jesus they led him away from Caiaphas unto the hall of judgement and delivered him to Pontius Pilate, the governor, and it was early; and they themselves went not into the judgment hall, lest they should be defiled: but that they might eat the passover. Pilate then went out unto them, and said, "What accusation bring ye against this man?" They answered and said unto him, "If he were not a malefactor, we would not have delivered him up unto thee."

Then said Pilate unto them,

"Take ye him, and judge him according to your law."

The Jews therefore said unto him,

"It is not lawful for us to put any man to death:"

That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

Then Pilate entered into the judgment-hall again, and called Jesus and said unto him,

"Art thou the King of the Jews?"

Jesus answered him,

"Sayest thou this thing of thyself, or did others tell it thee of me?"

Pilate answered,

"Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?"

Jesus answered,

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should

not be delivered to the Jews: but now is my kingdom not from hence."

Pilate therefore said unto him,

"Art thou a king then?"

Jesus answered,

"Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Pilate saith unto him,

"What is truth?"

And when he had said this, he went but again unto the Jews, and saith unto them,

"I find in him no fault at all. But ye have a custom that I shall release unto you one at the passover, will ye therefore that I release unto you the King of the Jews?" Then cried they all again saying, "Not this man but Barabbas." Now Barabbas was a robber.

Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, "Hail, King of the Jews!" and they smote him with their hands.

Pilate therefore went forth again, and saith unto them,

"Behold I bring him forth to you, that ye may know I find no fault in him." Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them,

"Behold the man."

When the chief priests therefore and officers saw him, they cried out, saying,

"Crucify him, crucify him,"

Pilate saith unto them,

"Take ye him, and crucify him: for I find no fault in him."

The Jews answered him,

"We have a law, and by our law he ought to die, because he made himself the Son of God."

When Pilate therefore heard that saying, he was the more afraid: and went again into the judgment-hall, and saith unto Jesus,

"Whence art thou?"

But Jesus gave him no answer.

Then saith Pilate unto him,

"Speakest thou not unto me? knowest thou not that I have the power to crucify thee, and have the power to release thee?"

Jesus answered,

"Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." And from thenceforth Pilate sought to release him: but the Jews cried out, saying,

"If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar."

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

PILATE SITTING ON THE JUDGMENT-SEAT, OUR BLESSED LORD AND SAVIOUR JESUS CHRIST STANDS BEFORE HIM.

Matt. xxvii. 11—38. Mark xv. 2—28. Luke xxiii. 2—38.

John xix. 14—24.

21. And Jesus stood before the governor, and they began to accuse him saying,

"We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King." And Pilate the governor asked him saying,

"Art thou the king of the Jews?"

And Jesus answering, said unto him,

"Thou sayest it"

And the chief priests accused him of many things, and when he was accused of the chief priests and elders he answered nothing, And Pilate asked him again saying,

"Answerest thou nothing? Hearest thou not how many things they witness against thee."

But Jesus yet answered him never a word. So that Pilate the governor marvelled greatly. Then said Pilate to the chief priests and to the people,

"I find no fault in this man."

And they were the more fierce, saying,

"He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place."

When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests and the rulers and the people, Said unto them, "Ye have brought this man unto me, as one that perverteth the people; and behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye

accuse him: No, nor yet Herod; for I sent you to him, and so, nothing worthy of death is done unto him, I will therefore chastise him, and release him. For of necessity he must release one unto them,—at the feast the governor was wont to release unto the people a prisoner whom they would. And they had there a notable prisoner, called Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. Therefore when they were gathered together, Pilate answered them saying,

“Will ye that I release unto you Barabbas or Jesus which is called Christ the King of the Jews?”

For he knew that for envy the chief priests had delivered him.

When he was set down on the judgment seat, his wife sent unto him, saying,

“Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.”

But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. And they cried out all at once, saying,

“Away with this man, and release unto us Barabbas: (Who for a certain sedition, and for murder was cast into prison.)”

And Pilate, the governor, willing to release Jesus, answered, and said again unto them,

“Whether of the twain will ye that I release unto you?”

They said, “Barabbas.”

“What will ye that I shall do unto Jesus who is called Christ, whom ye call the king of the Jews?”

They all cried out again,

“Crucify him, crucify him.”

And he said unto them the third time,

"Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go."

And they cried out the more exceedingly, "crucify him," and they were intent with loud voices, requiring that he might be crucified.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying,

"I am innocent of the blood of this just person, see ye to it."

Then answered all the people, and said,

"His blood be on us, and on our children." And the voices of them and of the chief priests prevailed. And so Pilate willing to content the people, gave sentence that it should be as they required. Then released he Barabbas unto them, that for sedition and murder was cast into prison, whom they had desired.

And it was the preparation of the passover, and about the sixth hour: And he saith unto the Jews,

"Behold your king!"

But they cried out,

"Away with him, away with him, crucify him."

Pilate saith unto them,

"Shall I crucify your king?"

The chief priests answered,

"We have no king but Cæsar."

But Pilate took Jesus and scourged him, and delivered him up to their will, to be crucified.

Then the soldiers of the governor took Jesus and led him away into the hall called Prætorium; and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, and began to salute him,

"Hail, king of the Jews."

And they smote him on the head with the reed, and did spit upon him, and bowing their knees worshipped him.

And when they had mocked him, they took off the purple robe from him, and put his own clothes on him, and they took Jesus and led him out to crucify him. And bearing his cross he went out. And as they came out, and led him away, they laid hold on one Simon by name, a Cyrenian, who passed by coming out of the country, the father of Alexander and Rufus : and on him they laid the cross that he might bear it after Jesus.

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them, said,

"Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry ?"

And there were also two other, malefactors, led with him to be put to death. And they bring him unto the place called Calvary, which is in the Hebrew, Golgotha, which being interpreted is the place of a skull. And they gave him vinegar to drink mingled with gall : (wine mingled with myrrh). And when he had tasted thereof he would not drink. There they crucified him and two others with him, malefactors, one on the right hand, and the other on the left, and Jesus in the midst : And the scripture was fulfilled which saith (Isa. liii. 12) "And he was numbered with the transgressors."

Then said Jesus, "Father, forgive them ; for they know not what they do."

And Pilate wrote a title, and put it on the cross, and the writing was :

"Jesus of Nazareth the King of the Jews."

This title then read many of the Jews : for the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate,

"Write not the King of the Jews ;" but that he said, "I am King of the Jews."

Pilate answered,

"What I have written, I have written."

Then the soldiers, when they had crucified Jesus, took and parted his garments, casting lots ; and made four parts, to every soldier a part ; and also his coat ; now the coat was without seam ; woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be ; That the scripture might be fulfilled, which saith, (Ps. xxii. 18.) "They parted my raiment among them, and for my vesture they did cast lots." These things therefore the soldiers did.

And it was the third hour and they crucified him.

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST HANGS ON THE CROSS FOR US MEN AND FOR OUR SALVATION.

Matt. xxvii, 39—56, Mark xv, 29—41, Luke xxiii, 35—49,
John xix, 25—30.

22. And the people stood beholding : And they that passed by railed on him, wagging their heads and saying, "Ah ! thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross."

Likewise also the chief priests, mocking, said among themselves with the scribes and elders, And the rulers also with them derided him, saying,

"He saved others; himself he cannot save. Let him save himself if he be Christ, the chosen of God, the King of Israel, let Christ the King of Israel descend now from the cross, that we may see and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, 'I am the Son of God.'"

And the soldiers also mocked him, coming to him and offering him vinegar, And saying,

"If thou be the King of the Jews, save thyself."

And one of the malefactors which were crucified with him, reviled him, and railed on him, saying,

"If thou be the Christ, save thyself and us."

But the other answering, rebuked him, saying,

"Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." And he said unto Jesus,

"Lord, remember me when thou comest into thy kingdom."

And Jesus said unto him,

"Verily I say unto thee, To-day shalt thou be with me in paradise."

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother,

"Woman, behold thy Son."

Then saith he to the disciple,

"Behold thy mother,"

And from that hour that disciple took her unto his own home.

And when the sixth hour was come there was darkness over all the land unto the ninth hour. And the sun was darkened. And about the ninth hour Jesus cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is being interpreted "My God, my God, why hast thou forsaken me?"

And some of them that stood by when they heard it, said,
"Behold he calleth Elias."

After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, (Ps. lxix. 21.) saith,

"I thirst,"

Now there was set a vessel full of vinegar: and straightway one of them ran, and took a sponge and they filled it with vinegar and put it on a reed, on hyssop, and put it to his mouth, and gave him to drink. The rest said,

"Let be, let us see whether Elias will come to save him and take him down. When Jesus therefore had received the vinegar, he said,

"It is finished,"

And Jesus when he had cried again with a loud voice,

"Father, into thy hands I commend my spirit,"

Having said thus, he bowed his head and gave up the ghost.

returned. And all his acquaintance stood afar off. And many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him, Among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and the mother of Zebedee's children, Salome, (who also when he was in Galilee followed him, and ministered unto him ;) and many other women which came up with him unto Jerusalem.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus and saw that he was dead already they brake not his legs : But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true ; and he knoweth that he saith true ; that ye might believe. For these things were done, that the scripture (Ps. xxxiv. 20) should be fulfilled,

" A bone of him shall not be broken."

And again another scripture (Zec. xii. 10) saith,

" They shall look on him whom they pierced."

THE BURIAL OF OUR BLESSED LORD AND SAVI- OUR JESUS CHRIST. HE MAKES HIS GRAVE WITH THE RICH.

Matt. xxvii. 57—61. Mark xv. 42—47. Luke xxiii. 50—56.
John xix. 38—42.

23. And now when the even was come, because it was the preparation, that is the day before the sabbath. Behold, there came a rich man, named Joseph, an honourable coun-

seller, and he was a good man and a just, The same had not consented to the counsel and deed of them ; he was of Arimathea, a city of the Jews ; who also himself waited for the kingdom of God, and was a disciple of Jesus, but secretly for fear of the Jews ; and went in boldly unto Pilate and asked that he might take the body of Jesus. And Pilate marvelled if he were already dead, and calling unto him the centurion, he asked him if he had been any while dead. And when he knew it of the centurion, Pilate gave him leave. Then Pilate commanded the body to be delivered. He gave the body to Joseph. He came therefore and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. And Joseph bought fine linen, and took him down. And when Joseph had taken the body, he wrapped it in a clean linen cloth,

Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden ; and in the garden a new sepulchre wherein was yet never man laid. There Joseph laid Jesus therefore, because of the Jews' preparation day : for the sepulchre was nigh at hand. In his own new tomb, which he had hewn out of the rock : and he rolled a great stone to the door of the sepulchre, and departed.

And that day was the preparation, and the sabbath drew on. And the women also, which came from Galilee, Mary Magdalene, and Mary the mother of Jesus, sitting over against the sepulchre, beheld where he was laid, the sepulchre and how the body was laid. And they returned, and prepared spices and ointments ; and rested the sabbath-day according to the commandment.

**A GUARD OF SOLDIERS IS PLACED TO WATCH
THE TOMB WHERE OUR BLESSED LORD AND
SAVIOUR JESUS CHRIST IS LAID.**

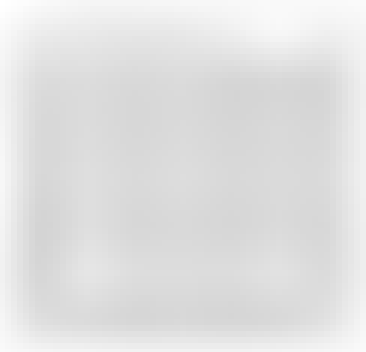
Matt. xxvii. 62—66.

24. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, "Sir, we remember that that deceiver said while he was yet alive, 'After three days I will rise again.' Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, 'He is risen from the dead : ' so the last error shall be worse than the first."

Pilate said unto them,

"Ye have a watch : go your way, make it as sure as ye can."

So they went, and made the sepulchre sure, sealing the stone, and setting a watch.



PART VI.

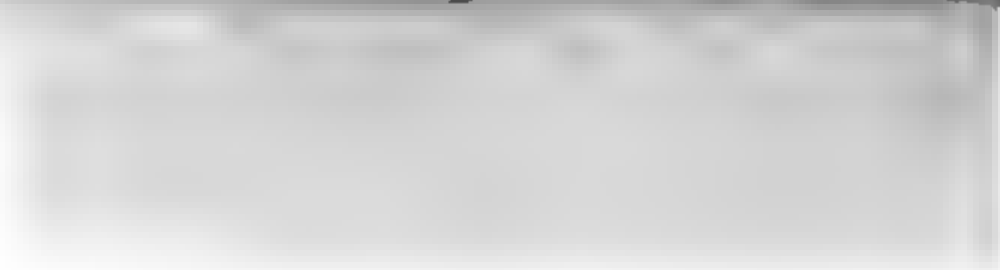
**OUR BLESSED
LORD AND SAVIOUR JESUS CHRIST'S
RESURRECTION.**

HIS LIFE ON EARTH FOR FORTY DAYS

AND

ASCENSION INTO HEAVEN.

Matt. xxviii. Mark xvi. Luke xxiv. John xx. xxi.





A HARMONY OF THE GOSPELS.

**WHEN THE SABBATH WAS PAST THE WOMEN
GO TO THE SEPULCHRE, CARRYING SPICES TO
EMBALM THE BODY, AND FIND OUR BLESSED
LORD AND SAVIOUR JESUS CHRIST RISEN
FROM THE DEAD.**

Matt. xxviii. 1. Mark xvi. 1—3. Luke xxiv. 1. John xx. 1.

1. Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And when the sabbath was past; very early in the morning, while it was yet dark, as it began to dawn toward the first day of the week, at the rising of the sun, they come to see the sepulchre, bringing the spices which they had prepared, and certain others with them. And they said among themselves,

“ Who shall roll us away the stone from the door of the sepulchre.”

**THE WOMEN FIND THE STONE ROLLED AWAY.
FOR AN ANGEL HAD COME DOWN AND ROLLED
IT AWAY.**

Matt. xxviii. 2—4. Mark xvi. 4. Luke xxiv. 2.

2. And when they looked, they found the stone rolled away from the sepulchre, for it was very great.

And behold there was a great earthquake, for the angel of the Lord descended from heaven, and came, and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake and became as dead men.

**MARY MAGDALENE RUNNETH AND TELLETH
SIMON PETER. IN THE MEAN TIME THE
OTHER WOMEN ENTER THE SEPULCHRE.**

Matt. xxviii. 5—8. Mark xvi. 5—8. Luke xxiv. 3—11. John xx. 1, 2.

3. Mary Magdalene seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter and to the other disciple whom Jesus loved, and saith unto them,

“ They have taken away the Lord out of the sepulchre, and we know not where they have laid him.”

And they entered in and found not the body of the Lord Jesus.

And it came to pass as they were much perplexed thereabout, behold two men stood by them in shining garments, (a young man sitting on the right side clothed in a long white garment.) And as they were afraid and bowed down their faces to the earth, they said unto them,

“ Be not affrighted, ye seek Jesus of Nazareth, which was crucified. Why seek ye the living among the dead? He is not here, for he is risen, as he said, come see the place where the Lord lay. Remember how he spake unto you, when he was yet in Galilee, saying, ‘ The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.’ ” And they remembered his words.

“ But go your way quickly, tell his disciples and Peter, that he is risen from the dead, and behold he goeth before you

into Galilee, there shall ye see him, as he said unto you, lo I have told you." And they went out quickly, and fled from the sepulchre, for they trembled and were amazed with fear and great joy, neither said they anything to any man, for they were afraid ; And returned from the sepulchre, And told all these things unto the eleven, and all the rest. And their words appeared unto them as idle tales, and they believed them not.

It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the Apostles.

SOME OF THE WATCH COME INTO THE CITY AND REPORT TO THE CHIEF PRIESTS, WHAT HAD TAKEN PLACE.

Matt. xxviii, 11—15.

4. Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests, all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying,

" Say ye, His disciples came by night and took him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you."

So they took the money, and did as they were taught : and this saying is commonly reported among the Jews unto this day.

**SIMON PETER AND JOHN ON HEARING THE
REPORT FROM MARY MAGDALENE RUN TO
THE SEPULCHRE.**

Luke xxiv. 12. John xx, 2—10.

5. Then arose Peter and went forth, and that other disciple, and ran unto the sepulchre. So they ran both together, and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself, and departed wondering in himself at that which was come to pass. Then went in that other disciple, which came first to the sepulchre, and he saw, and believed.

For as yet they knew not the scriptures (Ps. xvi. 10) that he must rise again from the dead. Then the disciples went away again unto their own home.

**OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
APPEARS TO MARY MAGDALENE, WHO HAD
RETURNED TO THE SEPULCHRE.**

Mark xvi, 9—11. John xx. 11—18.

6. Now when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down and looked into the sepulchre. And seeth two angels in white, sitting, the one at the head, and the other, at the feet, where the body of Jesus had lain. And they say unto her,

“ Woman, why weepest thou ? ”

She saith unto them,

“ Because they have taken away my Lord, and I know not where they have laid him. ”

And when she had thus said, she turned herself back. and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her,

“ Woman, why weepest thou ? whom seekest thou ? ”

She supposing him to be the gardener, saith unto him,

“ Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. ”

Jesus saith unto her,

“ Mary. ”

She turned herself and saith unto him,

“ Rabboni, which is to say, Master, ”

Jesus saith unto her,

“ Touch me not ; for I am not yet ascended to my Father ; but go to my brethren and say unto them, ‘ I ascend unto my Father, and your Father ; and to my God, and your God : ’ ”

Mary Magdalene came, and told the disciples that had been with him, as they mourned and wept, that she had seen the Lord, and that he had spoken these things unto her. And they, when they had heard that he was alive, and had been seen of her believed not.

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST APPEARS TO THE OTHER WOMEN AFTERWARDS.

Matt. xxviii, 9, 10.

7. And as they went to tell his disciples, behold, Jesus met them, saying,

“ All hail. ”

And they came and held him by the feet, and worshipped him.

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
APPEARS TO TWO DISCIPLES AS THEY ARE
GOING TO EMMAUS.

Mark xvi 12, 13. Luke xxiv. 13—35.

8. After that he appeared in another form unto two of them, as they walked and went into the country.

Behold two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them,

“What manner of communications are these that ye have one to another, as ye walk, and are sad?”

And the one of them, whose name was Cleopas answering, said unto him,

“Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?”

And he said unto them,

“What things?”

And they said unto him,

“Concerning Jesus of Nazareth, which was a prophet mighty in deed, and word before God and all the people. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea and certain women also of our company made us astonished, which were early at the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not."

Then he said unto them,

"O fools and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?"

And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

And they drew nigh unto the village whither they went: and he made as though he would have gone further. But they constrained him, saying,

"Abide with us: for it is toward evening, and the day is far spent."

And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened and they knew him; and he vanished out of their sight. And they said one to another,

"Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together and them that were with them, Saying,

"The Lord is risen indeed, and hath appeared to Simon."

And they told what things were done in the way, and how he was known of them in breaking of bread; neither believed they them.

WHILE THEY ARE SPEAKING, OUR BLESSED LORD AND SAVIOUR JESUS CHRIST APPEARS TO THE APOSTLES. THOMAS BEING ABSENT.

Luke xxiv, 36—43, John xx, 19—25.

9. Then the same day at evening, being the first day of

the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus himself, as they thus spake, and stood in the midst, and saith unto them, "Peace be unto you."

But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them,

"Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see: for a spirit hath not flesh and bones, as ye see me have."

And when he had thus spoken he shewed them his hands and his feet, and his side. Then were the disciples glad when they saw the Lord.

And while they yet believed not for joy, and wondered, he said unto them,

"Have ye here any meat?"

And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them,

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

Then opened he their understanding, that they might understand the scriptures, And said unto them,

"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

Then said Jesus to them again,

"Peace be unto you: as my Father hath sent me, even so send I you."

And when he had said this, he breathed on them, and saith unto them,

“Receive ye the Holy Ghost : Whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain, they are retained.”

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him,

“We have seen the Lord.”

But he said unto them,

“Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.”

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST
APPEARS AGAIN TO THE ELEVEN AFTER
EIGHT DAYS.

Mark xvi. 14. John xx. 26—31.

10. And after eight days, again his disciples were within and Thomas with them. Then came Jesus, the doors being shut, and appeared unto the eleven as they sat at meat, and stood in the midst, and said,

“Peace be unto you.”

And he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

Then saith he to Thomas,

“Reach hither thy finger, and behold my hands : and reach hither thy hand, and thrust it into my side : and be not faithless, but believing.”

And Thomas answered and said unto him,

“My Lord and my God.”

Jesus saith unto him,

“Thomas, because thou hast seen me, thou hast believed : blessed are they that have not seen, and yet have believed.”

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ the Son of God; and that believing, ye might have life through his name.

**THE ELEVEN GO INTO GALILEE, WHEN OUR
BLESSED LORD AND SAVIOUR JESUS CHRIST
APPEARS TO THEM.**

Matt. xxviii. 16—20.

11. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshipped him, but some doubted. And Jesus came and spake unto them, saying,

"All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I command you, and lo I am with you alway, even unto the end of the world. Amen."

**AFTER THESE THINGS, OUR BLESSED LORD AND
SAVIOUR JESUS CHRIST MANIFESTS HIMSELF
TO HIS DISCIPLES AT THE SEA OF GALILEE.**

John xxi. 1—24.

12. After these things, Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

Simon Peter saith unto them,

"I go a fishing."

They say unto him,

"We also go with thee."

**They went forth and entered into a ship immediately :
and that night they caught nothing,**

**But when the morning was now come, Jesus stood on the
shore, but the disciples knew not that it was Jesus. Then
Jesus saith unto them, "Children have ye any meat?"**

They answered him "No."

**And he said unto them, "Cast the net on the right side
of the ship, and ye shall find." They cast therefore, and now
they were not able to draw it for the multitude of fishes.
Therefore that disciple whom Jesus loved saith unto Peter,
"It is the Lord." Now when Simon Peter heard that it was
the Lord, he girt his fisher's coat unto him, (for he was naked,)
and did cast himself into the sea. And the other disciples
came in a little ship : (for they were not far from land, but as
it were two hundred cubits) dragging the net with fishes.
As soon as they were come to land, they saw a fire of coals
there, and fish laid thereon and bread. Jesus saith unto them,
"Bring of the fish which ye have now caught." Simon Peter
went up and drew the net to land full of great fishes, an hun-
dred and fifty and three : and for all there were so many, yet
was not the net broken. Jesus saith unto them, "Come and
dine." And none of the disciples durst ask him, who art
thou ? knowing that it was the Lord. Jesus then cometh,
and taketh bread, and giveth them, and fish likewise. (This
is now the third time that Jesus shewed himself to his dis-
ciples.) So when they had dined, Jesus saith to Simon
Peter,**

"Simon, son of Jonas, lovest thou me more than these?"

He saith unto him,

"Yea, Lord ; thou knowest that I love thee."

He saith unto him,

"Feed my lambs."

He saith to him again the second time,

"Simon, son of Jonas, lovest thou me?"

He saith unto him,

"Yea, Lord; thou knowest that I love thee."

He saith unto him,

"Feed my sheep."

He saith unto him, the third time,

"Simon, son of Jonas, lovest thou me?"

Peter was grieved because he said unto him, the third time, Lovest thou me?"

And he said unto him,

"Lord, thou knowest all things; thou knowest that I love thee."

Jesus saith unto him,

"Feed my sheep. Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

This spake he signifying by what death he should glorify God. And when he had spoken this, he saith unto him,

"Follow me."

Then Peter, turning about, seeth the disciple whom Jesus loved, following; which also leaned on his breast at supper, and said, "Lord, which is he that betrayeth thee?" Peter seeing him, saith to Jesus,

"Lord, and what shall this man do?"

Jesus saith unto him,

"If I will that he tarry till I come, what is that to thee? follow thou me."

Then went this saying among the brethren, that that disciple should not die: yet Jesus said not unto him, he shall not die: but "If I will that he tarry till I come, what is that to thee?"

This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus

did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST'S
LAST WORDS TO HIS APOSTLES ASSEMBLED
AT JERUSALEM. HIS ASCENSION.

Mark xvi. 15—20. Luke xxiv. 49—53.

13. And he said unto them,

“Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not, shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” And he led them out as far as to Bethany. So then after the Lord had spoken unto them, he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and was carried up, and received up into heaven, and sat on the right hand of God. And they worshipped him, and returned to Jerusalem with great joy. And were continually in the temple, praising and blessing God. Amen.

And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.

AMEN.

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life ; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life ; through the same Jesus Christ our Lord. Amen.

APPENDIX.



THE FOUR EVANGELISTS.

The personal history of the Four Evangelists cannot but be an object of interest, and of each we have notices in the New Testament, and some traditions in the pages of the early writers of the Christian Church.

The following account compiled from "The Introduction to the Critical Study of the Scriptures by the Rev. Hartwell Horne." "Helps to the reading of the Bible by the Rev. B. E. Nicholls," and other sources, may not be unacceptable to our readers.

ST. MATTHEW.

We know nothing of the history of St. Matthew, until our blessed Lord and Saviour Jesus Christ called him to be his disciple, The circumstances of his call are related by himself and St. Mark and St. Luke. His own account is as follows,

"And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom : and he saith unto him, 'Follow me.' And he arose, and followed him." From St. Mark we learn that our Saviour was passing by the sea-side at Capernaum, and saw Matthew there at his occupation, which was the collection of duties

on commodities passing over the Lake of Gennesaret, imports and exports of the city of Capernaum, and dues from passengers who went by water. He was a Publican, or tax gatherer who collected the tax imposed by the Romans. He is called Levi, by St. Mark and St. Luke, by the former also he is said to be the Son of Alphaeus, who was not the same who is mentioned elsewhere in the Gospels. St. Luke says, "He left all," and followed Jesus, which should teach us "To seek first the kingdom of God and his righteousness;" to value the knowledge of Jesus as the pearl of great price, for which we should sell all that we may purchase it. To obey the call of our Saviour "Come unto me," "Follow me," is to obey the command of God, that we believe on Him whom He hath sent, His only begotten Son in whom He is well pleased.

St. Luke informs us that he made a great feast in his own house for our Saviour, and a great company of publicans and others sat down with them. And the Scribes and Pharisees murmured against his disciples, saying, "Why do ye eat and drink with publicans and sinners." And Jesus answering said, "They that are whole need not a physician, but they that are sick. I came not to call the righteous but sinners to repentance." A gracious encouragement to all who feel their need of a Saviour, and seek him with repentance and faith.

"Just as I am, without one plea,
But that thy blood was shed for me;
And that thou bid'st me come to thee,
O Lamb of God, I come."

"The Son of man is come to seek and to save that which is lost."

The Publicans as a class were considered disreputable. The following is an account of them from Horne's Introduction.

“The provincial tributes were usually farmed by Roman Knights, who had under them inferior collectors : Josephus has made mention of several Jews who were Roman knights ; whence Dr. Lardner thinks it probable that they had merited their equestrian rank by their good services in collecting some part of the revenue. The collectors of these tributes were known by the general name of Publicans or tax gatherers. Some of them appear to have been receivers general for a large district, as Zaccheus, who is styled a chief publican. Matthew who is termed simply a publican, was one who sat at the receipt of custom where the duty was paid on imports and exports. These officers at least the inferior ones were generally rapacious, exacting more than the legal tribute : whence they were reckoned infamous among the Greeks, and various passages in the gospels show how odious they were to the Jews, insomuch that the Pharisees would hold no communication whatever with them, and imputed it to our Saviour as a crime, that he sat at meat with publicans. The payment of taxes to the Romans was accounted by the Jews an intolerable grievance ; hence those who assisted in collecting them were detested as plunderers in the cause of the Romans, as betrayers of the liberties of their country, and as abettors of those who had enslaved it ; this circumstance will account for the contempt and hatred so often expressed by the Jews in the evangelical histories against the collectors of the taxes or tribute.

The parable of the Pharisee and the Publican, will derive considerable illustration from these circumstances. Our Saviour in bringing these two characters together, appears to have chosen them as making the strongest contrast between what, in the public estimation, were the extremes of excellence and villany.”

St. Matthew henceforth followed our Saviour, but we hear no more of him, until our Lord appointed twelve disciples to be Apostles, when he was numbered among them.

It is observed as a mark of his humility that he calls himself Matthew the Publican. When at a later time they were sent forth to preach, he was among them, and continued a witness of our blessed Lord and Saviour's miracles and a hearer of his discourses till his ascension. St. Matthew and St. John were Apostles and had equal opportunities, as eye witnesses, of recording the life of their divine master. St. Mark and St. Luke were not apostles or disciples of our Lord, and were not eye witnesses of the events they record. St. Matthew is generally supposed to have written first of the Evangelists, and records some things which the others have not, which can be seen in the comparative statement of the contents of the Gospels.

It is supposed that this Gospel was written at an early date, and also for the Jews especially. Learned men have disputed about the date, and also in what language it was written whether Hebrew or Greek. The arguments on both sides may be seen in Horne's Introduction, who gives as his opinion that St. Matthew wrote his gospel first in Hebrew and then in Greek. The gospel which has come down to us, was no doubt written in Greek, as the Hebrew words are translated into Greek. (Matt. i. 23. xvii. 33, 46.) Of its genuineness and authenticity there can be no doubt.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." "For I testify unto every man that beareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii. 18, 19.

St. Matthew is mentioned once by name in the Acts of the Apostles, as among the Apostles after our Saviour's as-

cension ; they returned from Mount Olivet to Jerusalem, “ and when they were come in, went up into an upper room where abode both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren.” He was with them also on the day of Pentecost, and was endowed with the gift of the Holy Spirit. How long he remained in Judea after that event, we have no authentic accounts.

Socrates, an ecclesiastical historian of the fifth century, relates, that when the Apostles went abroad to preach to the Gentiles, Thomas took Parthia for his lot ; Bartholomew, India ; and Matthew, Ethiopia. The common opinion is that he was crowned with martyrdom at Naddabar or Naddavet, a city in that country ; but this is contradicted by the account of Heracleon, a learned Valentinian of the second century ; who as cited by Clement of Alexandria, reckons Matthew among the Apostles that did not die by martyrdom : and as his statement is not contradicted by Clement, it is more likely to be true, than the relation of Socrates, who did not flourish until three hundred years after Heracleon.”

The character of St. Matthew should be an example to all engaged in business, to make religion their first care, and love to Jesus their ruling principle.

ST. MARK.

St. Mark who wrote the Gospel which bears his name, was not an Apostle or disciple of our blessed Lord and Saviour Jesus Christ. He was the son of Mary, to whose house at Jerusalem, Peter came after his miraculous delivery from prison by means of an angel. Mary is designated the mother of John whose surname was Mark. In the Epistle to the Colossians, St. Paul calls him Marcus, sister's son to Barnabas.

In the first Epistle of St. Peter, the Apostle calls him his son, from which it has been inferred that he was the means of his conversion.

Saul after his conversion went into Arabia, and from thence returned to Damascus, where the Jews laid a plot to kill him, which when the Christians knew, they let him down in a basket by night from the wall, and he escaped to Jerusalem, where Barnabas the uncle of Mark took him and brought him to the Apostles. And Saul was with them at Jerusalem speaking boldly in the name of the Lord Jesus, and disputing with the Grecians, but they went about to slay him; which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus in Cilicia, his native city. Tidings having reached the ears of the Church at Jerusalem, of the conversion of many through the preaching of those who were scattered abroad upon the persecution that arose about Stephen, they sent forth Barnabas to go as far as Antioch. "Who when he came and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord." Then Barnabas departed to Tarsus to seek Saul, and brought him to Antioch, where they continued teaching a whole year. And the disciples were called Christians first in Antioch. At this time came prophets from Jerusalem, and one named Agabus, prophesied that there should be a famine throughout the world, which took place in the reign of Claudius Cæsar. Then the disciples determined to send contributions to the poor saints of Jerusalem, which they did by the hands of Barnabas and Saul. Who came to Jerusalem, and on returning after the delivery of Peter from prison, took Mark with them. He is called John whose surname was Mark. "His Hebrew name was John, and Michaelis thinks that he adopted the surname of Mark when he left Judea to preach the gospel in foreign

Countries—a practice not unusual among the Jews of that age, who frequently assumed a name more familiar to the nations which they visited, than that by which they had been distinguished in their own country.” With Barnabas and Saul, St. Mark goes to Antioch. “Now there were in the church that was at Antioch, certain prophets and teachers; as Barnabas; and Simeon, that was called Niger; and Lucius of Cyrene; and Manaen, which had been brought up with Herod the Tetrarch; and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, ‘Separate me Barnabas and Saul for the work whereunto I have called them.’ And when they had fasted and prayed and laid their hands on them, they sent them away. So they being sent forth by the Holy Ghost,” departed to Seleucia, and from thence sailed to Cyprus, and at Salamis they preached the word of God in the synagogues of the Jews; and they had also John (Mark) to their minister. They went through the Isle from east to west to Paphos, and from Paphos set sail to Perga a town on the river Cestrus in Pamphylia a province of Asia Minor. Here Mark would accompany them no further but left them, and returned to Jerusalem alone.

The Apostles after going through Pisidia and Lycaonia, returned to Perga and Attalia and from thence to Antioch, from whence they were sent to a council at Jerusalem and returned again to Antioch, where Paul (for so he is now named it is supposed from Sergius Paulus in honour of him who was probably his first convert of high rank from among the Gentiles,) and Barnabas, continued teaching and preaching the word of the Lord, with many others also. “And some days after Paul said unto Barnabas, ‘Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.’ And Barnabas was determined to take with them John whose surname was Mark. But Paul thought it not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And

the contention was so sharp between them, that they departed asunder one from the other : and so Barnabas took Mark and sailed unto Cyprus. And Paul chose Silas and departed, being recommended by the brethren unto the grace of God."

Of St. Mark we have no further account in the Acts of the Apostles or the New Testament, until he is mentioned by St. Paul in his Epistles written during his imprisonment, at Rome.

In the Epistle to Philemon, "There salute thee Epaphras, my fellow prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow labourers."

Again in the Epistle to the Colossians, "Aristarchus my fellow prisoner saluteth you, and Marcus sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him :) And Jesus, which is called Justus, who are of the circumcision. These only are my fellow workers unto the kingdom of God, which have been a comfort unto me."

And again in the Second Epistle to Timothy, at a time when St. Paul was in great danger shortly before he suffered martyrdom, he writes "only Luke is with me, Take Mark and bring him with thee: for he is profitable to me for the ministry." So that though he shrunk from the toils and labours of his first missionary journey and left the Apostles, yet afterwards through the grace of God he was enabled to endure hardness as a good soldier of Jesus Christ, and was quite reconciled to the holy and aged Apostle.

St. Mark is supposed to have written his Gospel at Rome under the superintendence of St. Peter, who mentions him in the last chapter of his first Epistle. "The church that is at Babylon elected together with you, saluteth you, and so doth Marcus my son." Babylon here is understood to mean Rome, being its mystical signification.

Some circumstances are recorded by St. Mark which are not mentioned by the other Evangelists. He begins his

Gospel by declaring the divinity of our Lord. “The gospel of Jesus Christ, the Son of God.” And at the end we find the command of our Saviour recorded.

“Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” The Ecclesiastical writers affirm that Mark after he had written his gospel went to Egypt; and having planted a church at Alexandria, he died and was buried there in the eighth year of the reign of Nero.

ST. LUKE.

Of the history of this Evangelist we know but very little from what is recorded directly in the New Testament: but from inference we may learn more. Of his early history nothing is said. St. Paul calls him “the beloved physician.” Eusebius the ecclesiastical historian says, Luke was a native of Antioch, which was a likely place for the education of a Physician. It is generally supposed that he was descended from Gentile parents and in his youth embraced Judaism, and afterwards was converted to Christianity. It may be gathered from his manner of writing that he was at Antioch at the time “They which were scattered abroad upon the persecution that arose on account of Stephen came there and preached the Lord Jesus.” Hence the expressions “He brought him to Antioch,” and “And in those days came prophets from Jerusalem to Antioch.”

His style in speaking of diseases is supposed to indicate his knowledge as a Physician; as for instance, in the account of Peter’s wife’s mother she is said to be labouring under a great fever. “Now we are expressly told by Galen, in his treatise on the difference of fevers, that physicians were accustomed to distinguish fevers as the great and small. Also in describing the disease of Publius in Melita we are told he was labouring under fever and dysentery. Here also we have the

testimony of Hippocrates, who uses fevers in the plural." What connection he may have had with St. Paul at an earlier period we are not informed, but in his second missionary journey, St. Luke appears to have met St. Paul at Troas in Asia Minor and to have sailed with him to Philippi, as he uses the pronoun "we" not "they" as at other times.

St. Paul was also accompanied by Silas and Timothy whom he met at Lystra and brought with him. St. Luke did not accompany St. Paul further, but continued at Philippi, no doubt teaching and preaching the gospel, and taking care of the infant church.

St. Paul on his third and last journey came again into Macedonia and to Philippi, where he was again after some years separation joined by St. Luke, who then again uses the pronoun "we" as an eyewitness and companion of the Apostle.

"We sailed away from Philippi after the days of unleaven bread and came unto them to Troas in five days." St. Luke continued with St. Paul during the remainder of his life; was with him during his trials, and accompanied him on his voyage to Rome, which he has described with the accuracy of an eyewitness of all the transactions. The last notice of him we have is from the hand of St. Paul himself in his Epistle to Timothy—"Only Luke is with me."

St. Luke addresses his gospel to Theophilus, and also the Acts of the Apostles, two noble treatises.

His introduction to the gospel gives us his authority for all he reports, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they who from the beginning were eyewitnesses and ministers of the word, delivered them unto us, it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest learn the certainty of those things, wherein thou

has been instructed." Theophilus is supposed to have been a Gentile convert, to whom St. Luke's gospel is particularly adapted. St. Luke is believed not to have suffered martyrdom, but to have died a natural death. The great subject of the Gospel history is the testimony it bears to the Lamb of God that taketh away the sin of the world. The proof it gives us that he came to bear our sins and carry our sorrows, who knew no sin,—to fulfil God's law, and offer himself a sacrifice for the sins of all mankind,—to redeem for himself a holy and peculiar people zealous of good works, loving their Heavenly Father's will as His beloved Son did in whom he was well pleased.

We should study not only the external history of the Gospels, but seek to know the doctrines,—not the letter, but the spirit.

May the Holy Spirit of God be shed abroad on all who read it.

ST. JOHN.

We have been tracing the history of two Evangelists, who were not disciples or apostles of our Lord. We now have to follow the history of him who was an Apostle, and whose name has been handed down to the Church as the "disciple whom Jesus loved," and of whom there is frequent mention in the Gospels, and whose writings have the greatest sublimity and depth of wisdom, and are the most lovely of the New Testament. St. John was the son of Zebedee and Salome. Zebedee was a fisherman on the lake of Galilee, and the first mention we have of St. John was, when our Saviour walking by the sea of Galilee, saw two brethren, Simon and Andrew, casting a net into the sea, and said unto them, "Come ye after me and I will make you to become fishers of men." And going a little further he saw other two brethren, James the son of Zebedee with John his brother, in a ship with Zebedee their father, mending their nets. And straightway he called them, and they left their father

Zebedee in the ship with the hired servants, and went after him. This was not the first time our blessed Saviour had seen Andrew and Peter; from St. John's gospel we learn they were disciples of St. John the Baptist. "Again the next day after, John stood and two of his disciples, and looking upon Jesus as he walked, he saith, 'Behold the Lamb of God;' and when the two disciples heard him speak, they followed Jesus. Then Jesus turned and saw them following, and saith unto them, What seek ye? They say unto him, Rabbi, (which is to say being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, 'We have found the Messias, which is being interpreted, the Christ.' And he brought him to Jesus. And when Jesus beheld him, he said, 'Thou art Simon the son of Jonas: thou shalt be called Cephas, which is by interpretation, a stone.'" The other disciple who was with Andrew is supposed to have been St. John himself.

His mother Salome was one of the women who waited on our Saviour, administered to his necessities, accompanied him from Galilee to Jerusalem at his last sufferings, and were witnesses of his crucifixion and his burial. Who were witnesses also of his resurrection; for they prepared ointment and spices to embalm his body, and came early to the sepulchre on the first day of the week for this purpose, when they found the stone rolled away from the sepulchre, and were informed by angels, that he had risen from the dead. Our blessed Lord and Saviour honoured them by manifesting himself to them as they returned from the sepulchre. St. Matthew informs us, "And they went to tell his disciples, and behold, Jesus met them, saying, 'All hail.' And they came and held him by the feet, and worshipped him. Then

said Jesus unto them, 'Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.' His father was possessed of some property as a fisherman, and was not in the lowest condition, as mention is made of the hired servants. The next occasion on which St. John is mentioned in the Gospels, is when our blessed Lord at Capernaum, healed the mother of Simon Peter's wife, who was sick of a fever. "And forthwith when they were come out of the synagogue, they entered into the house of Simon and Andrew with James and John." The next occasion is mentioned by St. Luke. "And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, 'Launch out into the deep, and let down your nets for a draught.' And Simon, answering, said unto him, 'Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.' And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, 'Depart from me: for I am a sinful man, O Lord.' For he was astonished and all that were with him, at the draught of the fishes which they had taken: And so was also James and John, the sons of Zebedee, which were partners with Simon. And Jesus saith unto Simon, 'Fear not; from henceforth thou shalt catch men.' And when they had brought their ships to land, they forsook all and followed him."

From this account it appears that Andrew and Peter, James and John continued at their occupation as fishermen after their first call by our Saviour, and that they were partners, which may have been the reason for their being associated together on particular occasions.

St. John's name is mentioned after this, when our Saviour appointed twelve disciples to be Apostles, when St. Mark tells us, our Saviour named James and John, Boanerges, which is 'the sons of thunder.' On our Saviour's return to Capernaum after crossing the lake to Cesarea, where the devils were cast out and entered the swine, and the whole herd ran into the sea, James and John are again mentioned, as present at the raising of Jairus's daughter to life. St. Luke's account is as follows, "And behold there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house: For he had one only daughter, about twelve years of age, and she lay a dying. But as he went, the people thronged him. While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, 'Thy daughter is dead; trouble not the Master.' But when Jesus heard it, he answered him saying, 'Fear not. believe only, and she shall be made whole.' And when he came into the house, he suffered no man to go in, save Peter and James and John, and the father and the mother of the maiden. And all wept and bewailed her; but he said, 'Weep not; she is not dead, but sleepeth.' And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, 'Maid, arise.' And her spirit came again, and she arose straightway: and he commanded to give her meat. And her parents were astonished; but he charged them that they should tell no man what was done."

St. John's name again is mentioned among the twelve, when they are sent forth two and two to preach the gospel.

After this, St. John was chosen, with Peter and James,

as a witness of our blessed Lord's transfiguration, the account of which is given in St. Luke as follows :—" And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening, And behold there talked with him two men, which were Moses and Elias : who appeared in glory, and spake of his decease which he should accomplish at Jerusalem, But Peter and they that were with him were heavy with sleep : and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master it is good for us to be here : and let us make three tabernacles ; one for thee, and one for Moses, and one for Elias : not knowing what he said. While he thus spake, there came a cloud, and overshadowed them : and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, ' This is my beloved Son : hear him.' And when the voice was past, Jesus was found alone. And they kept it close and told no man in those days any of those things which they had seen." St. John is related to have addressed our Lord on another occasion, ' Master, we saw one casting out devils in thy name ; and we forbid him, because he followeth not with us.' And our Lord replied, ' Forbid him not : for he that is not against us, is for us.' Again his name is mentioned under the following circumstances, " And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face ; and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this they said, ' Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did ?' But he turned and rebuked

them and said 'Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.' And they went to another village." Both instances show his zeal for our Saviour and his honour. As our Saviour advanced towards Jerusalem, accompanied by his disciples, James and John are again mentioned by name in the history, as follows, "Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, 'What wilt thou?' She saith unto him, 'Grant that these my two sons may sit the one on the right hand, and the other on the left, in thy kingdom.' But Jesus answered and said, 'Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?' They say unto him, 'We are able.' And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, 'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever shall be great among you, let him be your minister; and whosoever shall be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many.'

At Jerusalem when the day of the unleavened bread came, when the passover must be killed, our blessed Lord sent Peter and John, saying, "Go and prepare us the passover, that we may eat." During the celebration of the passover, occurs that touching mark of humility and love from our Saviour towards his disciples, which many prophets and kings

would desire to have, but which the beloved disciple alone was permitted to enjoy. "When Jesus had thus said, he was troubled in spirit, and testified and said, 'Verily, verily, I say unto you, that one of you shall betray me.' Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, 'Lord, who is it?' Jesus answered, 'He it is, to whom I shall give a sop, when I have dipped it.' And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon."

After the supper was ended, and they had sung a hymn, our blessed Lord with his disciples left the city, and crossed the brook Cedron to a place called Gethsemane, where was a garden. Then saith he to his disciples, 'Sit ye here, while I shall pray.' "And he taketh with him Peter and James and John." The three witnesses of his glory on the Mount of Transfiguration were chosen again, to be nearer to him than others, when he suffered the weight of sorrow for man's sin, so that in his "agony his sweat was as it were great drops of blood." When Judas who betrayed him, came with the band of men and officers, and took our blessed Lord and bound him, and took him away, all the disciples forsook him and fled. Simon Peter and another disciple followed; that disciple was known unto the high priest (Caiaphas) and went in with Jesus into the palace of the high priest, and also brought in Peter, and was a witness with him of the sufferings of our blessed Lord and Saviour, under the accusations and cruelty of those who tried to find something to condemn him. How heart-rending to one bound by the ties of tenderest love to his divine Master!

When our Saviour was crucified and in the agonies of suffering the torture of hanging on the cross, by means of nails driven into his hands and feet, and the weight of the justice and wrath of Almighty God on account of sin, yet his love for

them who were bound to him by the tenderest bonds of humanity was manifested. "Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he said unto his mother, 'Woman, behold thy Son.' Then said he to the disciple, 'Behold thy mother!' And from that hour that disciple took her unto his own home."

When our Saviour was risen on the first day of the week, Mary Magdalene finding the stone rolled away from the sepulchre, runneth and telleth Simon Peter and the disciple whom Jesus loved. Then they both ran together to the sepulchre, and St. John outran Peter and came first to the sepulchre. And stooping down, he saw the linen clothes lying, yet went not in. Then came Simon Peter following him, and went into the sepulchre, and saw the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes but wrapped together in a place by itself. Then St. John also went in and he saw and believed. For as yet they knew not the scripture, that he must rise again from the dead." St. John was present as one of the eleven Apostles when our Saviour manifested himself to them. "After these things, Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter said unto them 'I go a fishing.' They say unto him, 'We also go with thee.' They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus said unto them, 'Children, have ye any meat?' They answered him, 'No.' And he said unto them, 'Cast the net on the right side of the ship, and ye

shall find.' They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved, saith unto Peter, 'It is the Lord.' Now when Simon Peter knew that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship (for they were not far from the land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to the land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, 'Bring of the fish which ye have now caught.' Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many yet was not the net broken. Jesus said unto them 'Come and dine.' And none of the disciples durst ask him, who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. So when they had dined, Jesus saith to Simon Peter, 'Simon Son of Jonas, lovest thou me more than these?' He saith unto him, 'Yea Lord: thou knowest that I love thee.' He saith unto him, 'Feed my lambs.' He saith unto him again the second time, 'Simon son of Jonas, lovest thou me?' He saith unto him, 'Yea, Lord; thou knowest that I love thee.' He saith unto him, 'Feed my sheep.' He saith unto him the third time, 'Simon, son of Jonas, lovest thou me!' Peter was grieved because he said unto him the third time, Lovest thou me! and he said unto him, 'Lord, thou knowest all things; thou knowest that I love thee.' Jesus saith unto him, 'Feed my sheep. Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.' This spake he signifying by what death he should glorify God. And when he had spoken thus, he said unto him, 'Follow me.'

“Then Peter turning about, seeth the disciple whom Jesus loved, following: which also leaned on his breast at supper, and said, Lord, ‘Which is he that betrayeth thee?’ Peter seeing him, saith to Jesus, ‘Lord, what shall this man do?’ Jesus saith unto him, ‘If I will that he tarry till I come, what is that to thee? Follow thou me.’ Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, ‘He shall not die,’ but ‘if I will that he tarry till I come, what is that to thee?’ This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true.”

St. John was among the eleven who assembled at Jerusalem to receive the last commands of our blessed Lord and Saviour, and with them accompanied him to Bethany, and witnessed his ascension into heaven, and returned with them to Jerusalem, and with them chose Matthias to take the place of Judas.

Our blessed Lord commanded them not to depart from Jerusalem, but wait for the promise of the Father, which saith he ‘ye have heard of me. For John truly baptized you with water, but ye shall be baptized with the Holy Ghost not many days hence.’ On the day of Pentecost, St. John received the gift of the Holy Ghost, with the other Apostles, and is mentioned by name again as associated with Peter. “Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother’s womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple. Who seeing Peter and John about to go into the temple, asked an alms. And Peter fastening his eyes upon him with John, said, ‘Look on us.’ And he gave heed unto them, expecting to receive something of them. Then Peter said, ‘Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.’ And he took him by

the right hand, and lifted him up : and immediately his feet and ankle bones received strength. And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God. And they knew that it was he which sat for alms at the Beautiful gate of the temple : and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them, in the porch that is called Solomon's greatly wondering." Peter made an address to the people. And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them and put them in hold unto the next day, for it was now even-tide. St. John was thus imprisoned for the faith of Christ. The next day the rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. "And when they had set them in the midst, they asked, by what power, or by what name, have ye done this?"

"Then Peter, filled with the Holy Ghost, said unto them, 'Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole, Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved.'

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. After conferring among themselves, they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered them, 'Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.' So when they had further threatened them, they let them go. And they returned to their company and repeated what the chief priests had said. After this the apostles were imprisoned again, and brought before the council, and the high priest asked them, saying, 'Did not we straitly command you, that ye should not teach in this name! and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.' Then Peter and the other apostles answered and said, 'We ought to obey God rather than men.' For the full account of these transactions we must refer the reader to the Acts of the Apostles, chapters 3, 4, 5.

St. John was among the twelve at the choosing the seven deacons. "Then Philip, who was one of their number went down to the city of Samaria and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. And when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John."

He is mentioned as being at Jerusalem after this at the first Council of the church held there, by St. Paul in his Epistle to the Galatians. "And when James, Cephas, and John who seemed to be followers, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellow-

ship." His name is not mentioned after this in the Acts of the Apostles, but Ecclesiastical Historians inform us, he went to live at Ephesus, where his most intimate friends were Ignatius and Polycarp. He was banished to the Island of Patmos, a small island near the coast of Asia Minor, where he received the Revelation from heaven, which he committed to writing. "Throughout all the writings of John, he gives evidence of his intense love, and adoration, and study of Jesus. His gospel abounds with proofs of his watching most minutely every trait and feature, and drinking in every word of Jesus. We are told, that he was the disciple who leaned upon Jesus' bosom; and he seems to have been the disciple that drank deepest into the spirit, and unveiled the greatest portion of the inner experience, of his Lord, in the precious gospel of which he is the author." Such are the observations of a beautiful writer, Dr. Cumming, in his *Apocalyptic Sketches*, to which we would refer you.

The same writer observes:—"In the next place, let me notice that John, through all his writings, dwells most prominently of all the Evangelists and writers of the New Testament, on the Deity of our blessed Lord. His gospel seems written especially to illustrate it; his Apocalypse is pervaded by frequent allusions to it. The gospel of St. Matthew was chiefly to demonstrate the humanity of Jesus; the Gospel of St. John seems to have been written especially to unfold the Deity of Jesus; and thus the four Gospels together, like the whole Bible itself, present a perfect Apocalypse of the character of the Son of God."

"We read that just before his departure, John went into the congregation or assembly of the christian church at Ephesus, supported by two young men who had been converted to the knowledge of the Gospel, and being unable to preach to the audience, or to address them so as to be heard, he was just able to give his dying testimony in these words, 'Little children, love one another.'"

St. John died at Ephesus at the age of one hundred, after the destruction of Jerusalem, thus fulfilling our Saviour's prophecy.

St. John has related much of our blessed Lord and Saviour Jesus Christ, not recorded by the other Evangelists, which may be seen in the comparative statement of the contents of the four Gospels.



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Judea ; for thus it is written by the Prophets." Herod sends the wise men to Bethlehem to search for the young child and bring him word again. They depart, led by the star, which stood over where the young child was. They rejoice with exceeding great joy, On entering, they behold the young child, and Mary his mother, and fall down, and worship him, and present gifts, gold and frankincense and myrrh. Warned of God in a dream not to return to Herod, they go into their own country another way. The angel of the Lord appeareth to Joseph, and commands him to fly into Egypt with the young child and his mother, and to stay till the Angel brought him word. The Prophecy fulfilled. Herod slays the children of Bethlehem from two years old and under. The Prophecy fulfilled. Herod being dead, the Angel appeareth in a dream to Joseph in Egypt, and commands him to return to the land of Israel. Joseph fears to go into Judea, on account of Archelaus, who succeeded his father Herod; but being warned of God, he goes into Galilee, and dwells at Nazareth.

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39—52. Joseph and Mary return to Galilee to Nazareth, Jesus grows, and waxes strong in spirit, filled with wisdom, and the grace of God is upon him.

At twelve years old his parents take him to Jerusalem, Jesus is lost on the journey on their return home, and found at Jerusalem among the doctors in the Temple, hearing them and asking them questions.

He returns to Nazareth with them, and is subject unto them, and increases in wisdom and stature and favour with God and man.

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received him not. The blessedness of those that receive him, they become the sons of God, even they that believe on his name. The Word is made flesh and dwells among men, and they behold his glory, the glory as of the only begotten of the Father, full of grace and truth.

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CHAP. III. 1—20. In the 15th year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Ituræa, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene; Annas and Caiaphas being High Priests, the word of God came unto John the son of Zacharias in the wilderness. He comes into the country about Jordan, preaching the baptism of re-

CHAP. I. 19—28. The record of John when the Jews sent priests and Levites from Jerusalem to ask him who art thou? He confessed, I am not the "Christ." "Art thou Elias?" He saith, "I am not." "Art thou that prophet?" He answers "No."

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John refuses, "I have need to be baptized of thee and comest thou to me!" The answer of our blessed Lord, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Jesus being baptized, goes up out of the water, and lo the heavens are opened, and he sees the Spirit of God, descending like a dove, and lighting upon him ; and lo a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased."

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1st. "If thou be the Son of God, command that these stones be made bread."

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2nd. The devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, saying, "If thou be the Son of God, cast thyself down." The devil misquotes the Scripture. Psalm xci. 11—12.

Our Saviour's reply.

3rd. The devil taketh him up into an exceeding high mountain and sheweth him all the kingdoms of the world, and the glory of them ; And saith unto him : "All these things will I give thee, if thou wilt fall down and worship me."

Our Saviour's reply.

The devil leaveth him, and angels come and minister unto him.

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him, who should baptize with the Holy Ghost.

9—13. Jesus comes from Nazareth of Galilee and is baptized of John in Jordan.

Straightway coming up out of the water, he sees the heavens opened, and the Spirit like a dove, descending upon him :

A voice from heaven, "Thou art my beloved Son, in whom I am well pleased."

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21—38. Now when all the people are baptized, Jesus also being baptized, and praying, the heaven is opened, and the Holy Ghost descends in a bodily shape like a dove upon him, and a voice comes from heaven, which says, "Thou art my beloved Son ; in thee I am well pleased." Jesus begins to be about 30 years of age. The Genealogy of our blessed Lord.

CHAP. IV. 1—13. Jesus being full of the Holy Ghost, returns from Jordan, and is led by the Spirit into the wilderness. He is tempted forty days of the devil. During this time he fasts ; and when they were ended, he hungers.

The devil says to him,

"If thou be the Son of God, command that these stones be made bread."

Our Saviour's reply.

The devil taketh our Saviour up into an high mountain and sheweth him all the kingdoms of the world in a moment of time. The devil saith, "All this power will I give thee and the glory of them : for that is delivered unto me and to whomsoever I will I give it. If thou therefore, wilt worship me, all shall be thine." Jesus answers, "Get thee behind me, Satan, for it is written 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'"

The devil brings our Saviour to Jerusalem and sets him on a

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John answers "I baptize with water : but there standeth one among you, whom ye know not ; He it is who coming after me is preferred before me, whose shoes latchet I am not worthy to unloose." These things were done in Bethabara beyond Jordan, where John was baptizing.

29—42. The testimony of John to Jesus: "Behold the Lamb of God which taketh away the sin of the world."

Again, John stood and two of his disciples, and looking upon Jesus as he walked, he saith, "Behold the Lamb of God."

The two disciples follow Jesus. One of them Andrew, Simon Peter's brother. He finds his brother Simon, saying "We have found the Messias, which is being interpreted the Christ." and brings him to Jesus.

Our Saviour's address to Simon, "Thou art Simon the son of Jona, thou shalt be called Cephas, which is by interpretation, A Stone."

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PERIOD III. FROM THE BEGINNING OF OUR SAVIOUR'S MINISTRY TO

CHAP. IV. 12—16. Jesus hearing that John is cast into prison, departs into Galilee. He leaves Nazareth and dwells at Capernaum. The Prophecy of Isaiah fulfilled. (Is. 1X. 1—2.)

17. Jesus begins to preach.

18—22. Jesus walking by the sea of Galilee calls Simon, and Andrew, James, and John.

23—25. Jesus goes about all Galilee, teaching in their synagogues and healing diseases and casting out devils.

Great multitudes follow him, from Galilee, and Decapolis, and Jerusalem, and beyond Jordan.

CHAP. V. VI. VII. The Sermon on the Mount.

VIII. 1—4. On coming down from the mountain, great multitudes follow our Saviour. A leper comes to him saying, "Lord, if thou wilt thou canst make me clean." Jesus touches him. He is cleansed. He commands him to shew himself to the priest and offer for his cleansing what was commanded by the Law of Moses.

5—13. Jesus enters into Capernaum.

CHAP. I. 14. 15. After John is put in prison, Jesus comes into Galilee preaching the gospel of God, and saying "The time is fulfilled, and the kingdom of God is at hand, repent ye, and believe the gospel."

16—20. Jesus walking by the sea of Galilee, calls Simon and Andrew, who were casting a net into the sea; they follow him. Going a little further he calls James and John, who were mending their nets. They leave their father with the hired servants and follow him.

21—28. They go into Capernaum. On the sabbath day, Jesus teaches in the synagogue. He casts out an unclean spirit from a man. His fame spreads through Galilee.

29—31. On leaving the synagogue, they enter the house of Simon and Andrew. Jesus heals the mother of Simon's wife.

32—34. At even they bring unto him, all that were diseased and possessed of devils. And all the city was gathered together at the door. He heals the sick and casts

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pinnacle of the Temple and saith unto him, "If thou be the Son of God cast thyself down from hence. For it is written, "He shall give his angels charge over thee, to keep thee, And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Jesus answers, It is said "Thou shalt not tempt the Lord thy God."

When the devil had ended the temptation, he departs from him for a season.

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THE TIME SPECIFIED AS THE SECOND SABBATH AFTER THE FIRST.

CHAP. IV. 14—15. Jesus returns in the power of the spirit into Galilee. A fame of him goes throughout the region. He teaches in their Synagogues, and is glorified of all.

16—32. Jesus comes to Nazareth. On the Sabbath day he enters the synagogue and reads the prophecy of Isaiah LXI. 1. 2. He addresses the people. "This day is this Scripture fulfilled in your ears." All bear him witness and wonder at his gracious words. They say "Is not this Joseph's son?" His further address to the people. All in the synagogue are filled with wrath, and rise up and thrust him out of the city to the brow of the hill whereon their city was built, that they may cast him down headlong. Jesus passes through the midst of them, and goes down to Capernaum, a city of Galilee, and teaches them on the Sabbath days. They are astonished at his doctrine.

33—37. In the synagogue, a man with an unclean spirit, cries out "Let us alone ; what have we to do with thee, Jesus of Nazareth ?

CHAP. I. 43—51. The day following Jesus would go into Galilee. He calleth Philip. Philip findeth Nathanael, saying we have found him whom Moses in the law, and the prophets did write, Jesus of Nazareth, the Son of Joseph.

Nathanael's reply. Our Saviour's observation on Nathanael. Nathanael's question. Our Saviour's reply. Nathanael's confession of our Saviour's divinity.

Our Saviour's address to Nathanael.

II. 1—11. The marriage in Cana of Galilee. The mother of Jesus is there. Jesus and his disciples are invited.

The first miracle performed by our blessed Saviour, turning the water into wine, thus manifesting forth his glory and his disciples believed on him.

12. Jesus goes down to Capernaum, and his mother, and brethren and disciples, and continue there not many days.

13—25. The Jews' Passover is at hand, Jesus goes up to Jerusalem. He finds in the Temple those that sell sheep, and oxen,

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The healing the Centurion's servant.

14—17. Jesus heals Peter's wife's mother, and in the evening many possessed with devils and those that are sick.

The prophecy of Isaiah fulfilled. (lil. 4.)

"Himself took our infirmities and bore our sicknesses."

18—22. Jesus seeing the great multitudes, commands to cross to the other side of the Lake, a certain scribe addresses him.

Our Saviour's reply.

Also another, of his disciples.

Our Saviour's reply to him.

23—27. Jesus enters a ship and his disciples follow him. A Tempest arises. Our Saviour is asleep. The disciples awake him. He rebukes the winds and the sea, and there is a great calm. The disciples marvel.

28—34. They arrive at the country of the Gergesenes. Two men possessed with devils. The herd of swine. The devils cast out, enter the swine.

IX. 1—9. Jesus returns to Capernaum. They bring to him a man sick of the palsy lying on a bed. Jesus sees their faith, and says "Son, be of good cheer, thy sins be forgiven thee."

The Scribes murmur. To prove his power to forgive sins, Jesus commands the man to arise, take up his bed and walk. The call of Matthew the Publican.

10—17. Jesus sits at meat in the Publican's house.

Publicans and sinners sit down with him. Our Saviour's reply.

The question of the Pharisees.

Our Saviour's reply.

18—19. The disciples of John come to Jesus saying, "Why do

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out devils not suffering them to speak, because they knew him.

35—38. Jesus returns into a solitary place to pray.

Simon and they that are with him follow him, saying "All men seek thee." Jesus replies "Let us go into the next towns." He preaches in their synagogues throughout all Galilee, and casts out devils.

40—48. A leper comes to Jesus, saying, "If thou wilt, thou canst make me clean." Jesus touches him and he is cleansed. Jesus commands him to tell no man but show himself to the priest and offer for his cleansing according to the law of Moses.

He publishes it abroad, so that Jesus could not openly enter the city, but was without in desert places, and they come to him from every quarter.

CHAP. II. 1—12. Jesus returns to Capernaum. It is noised that he is in the house. Many are gathered together so that there is no room to receive them, and He preaches the word to them. They bring unto him a man sick of the palsy. They uncover the roof and let him down before Jesus. Jesus seeing their faith saith "Thy sins be forgiven thee." Certain of the scribes reason in their hearts, accusing him of blasphemy. Jesus perceives it, and to convince them that the Son of man hath power on earth to forgive sins, he saith to the sick of the palsy. "Arise, take up thy bed and go thy way unto thy house." He takes up his bed, and goes forth. The people glorify God.

13—22. Jesus goes forth by the sea of Galilee, the multitude

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art thou come to destroy us? I know thee who thou art: the Holy one of God." Jesus casts out the Devil. They are all amazed. The fame of him goes into every place of the country round about.

28—44. Jesus goes out of the synagogue and enters into Simon's house. He heals Simon's wife's mother. When the sun was setting, they bring the sick to Jesus and he heals them. Devils also came out of many, crying "Thou art Christ, the Son of God." Jesus rebukes them and suffers them not to speak. When it is day, Jesus departs into a desert place. The people seek him, to keep him with them. He says I must preach to other cities, for therefore am I sent. He preaches in the synagogues of Galilee.

v. 1—11. The people pressing on our blessed Lord, by the lake of Gennesaret to hear the word of God, he enters into Simon's ship and teaches the people. When he had done speaking, he desires him to let down his net for a draught.

Simon's reply.

They enclose a great multitude of fishes. Simon Peter falls down at Jesus' knees, saying, "depart from me; for I am a sinful man, O Lord," for he was astonished and also James and John, who were partners with Simon.

Our Saviour's address to Simon. They forsake all and follow Jesus.

12—16. In a certain city, a man full of leprosy, seeing Jesus, falls on his face and beseeches him, saying, "Lord, if thou wilt, thou canst make me clean." Jesus touches him saying "I will, be thou clean." He charges him to tell no man, but to shew himself to the priest, and offer for his cleansing.

and doves, and the changers of money sitting. He makes a scourge of small cords, and drives them out, he pours out the changers' money, and overthrows the Tables. The Scripture Ps. lxxix. 9. The Jews require a sign. Our Saviour's reply. In Jerusalem at the Passover many believe when they see his miracles. Jesus does not commit himself unto them.

III. 1—21. A man of the Pharisees, named Nicodemus, comes to Jesus by night. He confesses that Jesus is a teacher from God, on account of his miracles. Conversation between our blessed Lord and Nicodemus, on regeneration. The Serpent lifted up by Moses in the wilderness a type of Christ. God gave his only begotten Son, that whosoever believeth on him may not perish, but may have everlasting life. He that believeth is not condemned, he that believeth not is condemned, because he believes not on the name of the only begotten Son of God. Light is come into the world, men love darkness because their deeds are evil.

22. Jesus and his disciples come into the land of Judea, tarry there and baptise.

23—36. John is baptising at Beon. John is not yet cast into prison. A question between John's disciples and the Jews. The Testimony of John to our blessed Lord and Saviour Jesus Christ.

IV. 1—42. Jesus when he heard the Pharisees knew he baptised more disciples than John, leaves Judea, and goes into Galilee. He goes through Samaria. His conversation with the woman of Sychar at Jacob's well. Our Saviour's declaration of himself as the

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the Pharisees fast oft, but thy disciples fast not." A certain ruler comes to Jesus on behalf of his daughter. Jesus follows him and his disciples.

20—22. The woman with the issue of blood.

23—26. Jesus comes to the ruler's house. The minstrel. He raises the maid to life. The fame went abroad into all that land.

27—31. Two blind men follow Jesus.

He touches their eyes and they receive their sight.

32—34. They bring a dumb man possessed with a devil to Jesus. He casteth the devil out. The Pharisees say he casteth out devils through the prince of devils.

35—38. Jesus goes about all the cities and villages teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease. He is moved with compassion on the people. His address to his disciples.

CHAP. X. 1. Jesus calleth unto him his twelve disciples, and gives them power against unclean spirits, and to heal all manner of sickness, and all manner of disease.

2—4. The names of the twelve apostles.

5—15. Our Saviour's commands to them.

16—42. His prophecy of what they would have to suffer for his name's sake, and further commands.

CHAP. XI. 1. Jesus having given these commands to his Apostles, departs thence, to teach and preach in their cities.

2—6. John hearing in the

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resort unto him, he teaches them. He calls Levi sitting at the receipt of custom. Jesus sits at meat in his house. Publicans and sinners sit down with him. The scribes and Pharisees murmur. Our Saviour's gracious words. The disciples of John and the Pharisees used to fast, they come to Jesus and ask him, "Why they fasted and his disciples did not fast?"

Our Saviour's reply.

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what Moses commanded for a testimony. The fame of the miracle spreads. Great multitudes come together. Jesus withdraws into the wilderness and prays.

17—26. On a certain day, as he was teaching, Pharisees and doctors of the law sitting by out of every town of Galilee, Judea, and Jerusalem, they bring a man sick of the palsy, and let him down through the tiling in the midst before Jesus. Jesus forgives his sins. The scribes and Pharisees murmur. Our blessed Lord proves his power to forgive sins by healing the man.

27—39. After these things, Jesus goes forth and sees Levi at the receipt of custom and calls him. Levi makes him a great feast in his own house. Publicans and sinners sit down with him. The scribes and Pharisees murmur. Our Lord's reply. They also enquire of him, "why the disciples of John fast and the disciples of the Pharisees, but thine eat and drink?" Our Saviour's reply. He speaks a parable to them.

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Messiah. His disciples request him to eat. Our Saviour's reply. Many of the Samaritans believe on him, on account of the woman's testimony. He abides there two days. Many more believe because of his own word. After two days, Jesus departs into Galilee. The Galileans receive him. Jesus comes to Cana of Galilee. He heals the nobleman's son at Capernaum. The second miracle performed by our blessed Lord.

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prison the works of Christ sends two of his disciples, saying, "Art thou he that should come or do we look for another?"

Our Saviour's answer.

7—19. Our Saviour's address to the people concerning John.

20—24. Jesus upbraids the cities where his mighty works had been done.

25—27. Our Saviour offers thanks to the Father, that he had hid these things from the wise and prudent, and had revealed them unto babes.

28—30. Our Saviour's gracious invitation to them that labour and are heavy laden.

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CHAP. XII. 1—8. Jesus on the Sabbath day walks through the corn, his disciples pluck the ears of corn, the Pharisees find fault. Our Saviour's reply to them.

9—13. Jesus enters their synagogue. A man with a withered hand. They ask him "Is it lawful to heal on the Sabbath days?" Our Saviour's reply. "It is lawful to do well on the Sabbath days." He heals the man.

14—21. The Pharisees hold a council against Jesus. Jesus withdraws himself from thence, great multitudes follow him, he heals them all and charges them not to make him known. The prophecy fulfilled Is. xlii. 1—4.

22—37. Then was brought to Jesus one possessed with a devil, blind and dumb. He healed him. The people are amazed, and say "Is not this the Son of David." The Pharisees say he casteth out devils through Beelzebub the prince of devils. Our Saviour's reply to them. The sin against

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CHAP. II. 23—28. Jesus walks through the corn fields on the Sabbath day. His disciples pluck the ears of corn. The Pharisees find fault. Our Saviour's reply to them.

CHAP. III. 1—5. Jesus enters again into the synagogue. A man with a withered hand. He heals him.

6—12. The Pharisees with the Herodians take council against Jesus. He withdraws himself to the sea. Great multitudes follow him. He commands a small ship to wait on him because of the multitude. He healed many, so that they press on him to touch him. Unclean spirits seeing him fall down before him crying out "Thou art the Son of God."

13—19. Jesus goes up into a mountain and ordains twelve to be with him. Their names.

20—21. Great multitudes come together. His friends hearing it go out to lay hold of him, saying, "He is beside himself."

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AFTER THE FIRST TO OUR LORD AND SAVIOUR'S TRANSFIGURATION.

CHAP. VI. 1—5. On the second Sabbath after the first, Jesus walks through the corn fields, and his disciples pluck the ears of corn and eat, rubbing them in their hands. The Pharisees find fault. Our Saviour's reply.

6—11. On another Sabbath Jesus enters the synagogue and teaches. A man with a withered hand. The scribes and Pharisees watch him if he will heal on the Sabbath day. Jesus heals the man. They are filled with madness.

12—16. Jesus goes out into a mountain to pray; when it is day he calls unto him his disciples and chooses twelve whom he names Apostles. Their names.

17—19. Jesus comes down with them and stands in the plain, and the company of his disciples and a great multitude, which come to hear him and be healed of their diseases. And they that were vexed with unclean spirits, and they were healed. Jesus lifts up his eyes on his disciples and preaches to them a sermon.

CHAP. V. After this is a feast of the Jews; and Jesus goes up to Jerusalem. The impotent man at the pool of Bethesda, healed. The Jews murmur at him for carrying his bed. Jesus meets him in the Temple and says to him: "Behold thou art made whole, sin no more, lest a worse thing come upon thee." The man tells the Jews that it is Jesus. The Jews sought to slay him for doing these things on the Sabbath day. Jesus answers them "My Father worketh hitherto and I work." The Jews seek the more to kill him for making himself equal with God. Our Saviour addresses them shewing the connection between the Father and the Son. He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation but is passed from death unto life. The resurrection. The testimony of John. A greater witness than that of John, the works the Father hath given me to finish, bear

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the Holy Ghost. The Tree is known by its fruit.

38—45. Certain of the scribes and Pharisees seek a sign from our blessed Lord. His reply to them.

46—50. While he talks to the people his mother and his brethren stand without, desiring to speak with him. His reply to one who told him.

CHAP. XIII. 1—9. The same day Jesus went out of the house and sat by the sea side. Great multitudes gathered unto him. He teaches them from a ship in parables. The parable of the sower.

10—17. The disciples come and ask our Saviour why he spake in parables. His reply. The prophecy fulfilled. *Is. vi. 9. 10.*

18—23. The explanation of the parable of the Sower.

24—30. The parable of the Tares.

31—32. The parable of the grain of Mustard Seed.

33. The parable of the Leaven.

34—43. All these things spake Jesus in parables, that the prophecy might be fulfilled. *Ps. lxxviii. 2.* Jesus sends the multitude away, and goes into the house, his disciples come to him, saying "Declare unto us the parable of the tares of the field." Our Saviour explains the parable to them.

44. The parable of the treasure hid in a field.

45—46. The parable of the Merchantman seeking goodly pearls.

47—52. The parable of the net cast into the sea.

53—58. Our Saviour having finished these parables departs thence, and goes into his own

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22—30. The scribes from Jerusalem, say, "He hath Beelzebub and casteth out devils through the chief of the devils." Our Saviour answers in parables. The sin against the Holy Ghost, is unpardonable.

31—38. His brethren and his mother come and stand without and sent unto him, calling him. Our Saviour's declaration.

CHAP. IV. 1—9. Jesus teaches by the sea-side, in parables.

The parable of the sower.

10—25. When he is alone, they that are about him, with the twelve ask him of the parable. Jesus explains the parable to them, and addresses them.

26—29. The parable of a sower casting seed into the ground.

30—34. The parable of the grain of mustard seed. Jesus speaks with many such parables unto them; when they are alone, he expounds all things unto his disciples.

35—41. The same day at evening, Jesus says, "Let us pass over unto the other side." They take him, as he is in the ship. A storm of wind arises. Jesus rebukes the wind and the sea. The wind ceases, and there is a great calm. Jesus says "Why are ye so fearful, how is it ye have no faith?" The disciples fear exceedingly, saying "What manner of man is this, that even the wind and the sea obey him."

CHAP. V. 1—20. They pass over unto the other side of the sea, into the country of the Gadarenes. There meets him out of the tomb, a man with an unclean spirit. When he sees Jesus, he runs and worships him, and cries with a

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CHAP. VII. 1—10. Jesus when he had ended these sayings enters Capernaum. A certain centurion's servant is sick, and ready to die. He sends the elders of the Jews, to beseech Jesus to come and heal his servant. They beseech Jesus, saying he is worthy, for he loveth our nation and hath built us a synagogue. Jesus goes with them. When near the house the Centurion sent friends to Jesus, saying "I am not worthy that thou shouldest enter under my roof, but speak the word only and my servant shall be healed." They return and find the servant whole.

11—18. Jesus raises the widow's son to life at Nain. The rumour of this goes forth throughout Judea, the disciples of John shew him of all these things.

19—23. John sends two disciples to Jesus, saying, "Art thou he that should come, or look we for another?" The reply of Jesus.

24—35. Jesus addresses his disciples respecting John.

36—50. One of the Pharisees visits our blessed Lord to eat with him. A woman, which was a sinner, washes our Saviour's feet with tears and anoints them with ointment. The Pharisees murmur. Our Saviour's address to them. He forgives the woman's sins. The guests marvel.

VIII. 1—3. Jesus afterwards goes throughout every city and village, preaching and shewing the glad tidings of the kingdom of God. Certain women minister unto him.

4—15. Much people being gathered together out of every city, Jesus speaks to them the parable of the sower. His disciples ask

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witness of me, that the Father hath sent me. Ye have not his word abiding in you. Search the scriptures, for in them ye think ye have eternal life, and they testify of me. Moses accuseth you, in whom ye trust. Had ye believed Moses, ye would have believed me, for he wrote of him. If ye believe not his writings, how shall ye believe my words?"

VI. 1—14. After these things Jesus goes over the sea of Galilee; a great multitude follow him. He goes up into a mountain, with his disciples. The passover is nigh. Jesus sees a great company come unto him. He feeds five thousand men on five barley loaves, and two small fishes. Those men, when they had seen the miracle said, "This is of a truth that Prophet that should come into the world."

15—70. When Jesus perceives they would come and take him by force to make him a king, he departs into a mountain himself alone; and when even is come his disciples enter into a ship and pass over towards Capernaum. It is dark. Jesus is not come. A storm arises. Jesus walks on the sea and draws near the ship. They are afraid. He saith "It is I, be not afraid," then they receive him into the ship, and immediately the ship is at the land. The people come to Capernaum, to seek Jesus. Jesus reproves them for seeking him on account of the miracle of the loaves and fishes. In reply to his question, "What shall we do that we may work the works of God?" our Saviour says "This is the work of God, that ye believe on him whom he hath sent." They say, "what sign

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country. He teaches in their synagogue, they are astonished, and say whence hath this man these mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren James, and Josea, and Simon and Judas. And his sisters, are they not all with us? Whence then hath this man all these things? They are offended at him. Our Lord's reply. He does not many mighty works there because of their unbelief.

CHAP. XIV. 1—12. Herod the Tetrarch hearing the fame of Jesus, says unto his servants, "This is John the Baptist, he is risen from the dead, therefore mighty works do shew forth themselves in him." Herod had put John in prison for Herodias' sake, his brother Philip's wife. Herodias dances before Herod on his birthday. He promises to give her whatever she may ask. She, instructed of her mother, asks for the head of John the Baptist in a charger. The king is sorry, but sends and beheads John. The head is given to the damsel, she gives it to her mother. His disciples take up his body and bury it, and go and tell Jesus.

13—21. When Jesus hears it, he departs into a desert place apart: The people follow him out of the cities. Jesus sees a great multitude, is moved with compassion towards them, and heals their sick. When it is evening, Our Saviour feeds five thousand men, besides women and children, on five loaves and two fishes.

22—36. Jesus sends his disciples away in a ship, before him

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loud voice "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not!" The devils beseech him not to send them out of the country, and to permit them to enter the swine. They enter the swine, they rush down a steep place and perish in the water. Those that fed the swine flee and tell it in the city. They go out to see what had been done. They pray him to depart out of their coasts. He that was possessed of the devil prays Jesus that he might be with him. He bids him go home to his friends. He publishes it in Decapolis.

21—43. When Jesus is passed over, a ruler of the synagogue, Jairus by name, comes to Jesus beseeching him to come and lay his hands on his little daughter who is at the point of death.

Jesus goes with him. The people throng him. A certain woman touches him and is healed of her infirmity. There comes one from the ruler of the synagogue's house, saying "Thy daughter is dead: why troublest thou the Master any further?" Jesus says "Be not afraid, only believe." He takes Peter, James, and John and goes to the house. He gets out them that weep, and taketh the father and mother of the damsel and they that are with him and enters in where the damsel is lying, and taking her by the hand says, "Talitha cumi." The damsel arises and walks. Jesus charges them that no man should know it and commands to give her something to eat.

CHAP. VI. 1—6. Jesus goes to his own country. On the sabbath-

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him to explain it, he explains the parable to them.

16—18. A light is not to be hidden. That which is secret shall be made manifest. We must take heed how we hear.

19—21. The mother and brethren of Jesus come to see him. Our Saviour's declaration.

22—39. Jesus, on a certain day, enters a ship with his disciples. They launch forth to cross the lake. Jesus falls asleep. A storm arises. they are in jeopardy: the disciples awake him. He rebukes the storm. Jesus rebukes their want of faith. The disciples are astonished. They arrive at the country of the Gadarenes. There met him out of the city a certain man, which had devils long time. When he sees Jesus, he cries out and falls down before him, and with a loud voice says, "What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not." The devils beseech Jesus to allow them to enter the herd of swine. Jesus permits it; the whole herd rush immediately down into the sea and perish. The Gadarenes beseech Jesus to depart from them. The man beseeches Jesus that he may be with him. Jesus commands him to return to his house and shew how great things God had done for him.

40—56. When Jesus is returned the people receive him gladly. A man named Jairus, a ruler of the synagogue, comes to Jesus, and falls down at his feet, and beseeches him that he would come into his house, for his only daughter lay a dying. As Jesus goes, the people throng him. A woman having an issue of blood, comes

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shewest thou that we may believe? Our fathers did eat manna in the desert." Jesus points out to them that he is the bread of life which came down from heaven. These things Jesus taught in the synagogue at Capernaum. Many of Jesus' disciples when they heard this, said "This is a hard saying who can hear it?" Many of his disciples went back, and walked no more with him. Our Saviour questions the twelve. "Will ye also go away?" Simon Peter answers him, "Lord, to whom shall we go, thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

Our Lord's reply. "Have not I chosen you twelve, and one of you is a devil." He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

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to the other side of the lake, while he sends the multitudes away. He returns into a mountain to pray. The ship is in the midst of the sea tossed with waves. Jesus goes to them walking on the sea. The disciples are afraid. Peter walks on the water to meet Jesus. He begins to sink and cries, "Lord, save me." And immediately Jesus stretched forth his hand, and caught him, and said unto him. "O thou of little faith, wherefore didst thou doubt?" The disciples worship Jesus. They come into the land of Genesareth. The men of that place bring to him all that are diseased.

CHAP. XV. 1—9. Then came to Jesus scribes and Pharisees of Jerusalem saying, "Why do thy disciples transgress the tradition of the elders, for they wash not their hands when they eat bread." Our Saviour's reply.

10—20. Jesus calls the multitude, and addresses them. The disciples come to Jesus, and tell him the Pharisees are offended. His reply. Peter says unto our Lord, "Declare unto us this parable." Our Saviour's reply.

21—28. Jesus goes into the coast of Tyre and Sidon. He heals the daughter of a woman of Canaan, possessed with a devil.

29—39. Jesus departs thence, and comes unto the sea of Galilee, he goes into a mountain, great multitudes come to him. Jesus has compassion on the multitude because they had been with him three days fasting. He feeds four thousand men, besides women and children with seven loaves and a few little fishes. Jesus comes by ship unto the coasts of Magdala.

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day he teaches in the synagogue. They are offended at him. Jesus can do no mighty work, save that he laid his hands on a few sick folk and healed them. Jesus marvels at their unbelief. He goes about the villages teaching.

7—13. Jesus sends forth the Twelve, two and two. His commands to them. They go forth. Their success.

14—29. King Herod hears of him, and says that John the Baptist is risen from the dead. Herod had laid hold on John and bound him in prison, for Herodias' sake, his brother Philip's wife. Herodias would have killed him. Herod feared John, did many things, and heard him gladly. Herod makes a great supper on his birthday. The daughter of Herodias dances and pleases Herod. He promises to give her whatever she will ask. She, instructed by her Mother, asks the head of John the Baptist in a charger. Herod sends an executioner who beheads John in prison, and brings his head in a charger and gives it to the damsel. His disciples bury him.

30—44. The Apostles gather together unto Jesus, and tell him what they had done, and taught. Jesus takes them to a desert place by ship privately. The people see it and go on foot and outrun them and come together unto him. Jesus seeing much people is moved with compassion, and teaches them. He feeds five thousand men, on five loaves and two fishes.

45—56. Jesus constrains his disciples to get into the ship, and pass over to Bethsaida, while he sends the people away. He departs into a mountain to pray.

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and touches the hem of his garment and is healed. Jesus inquires who touched him. The woman comes and confesses. Our Saviour's address to her. There cometh one from the ruler of the synagogue's house, saying, Thy daughter is dead. Jesus exhorts him to believe and she shall be made whole. Jesus takes Peter, James, and John, and the father and mother of the maiden; and puts out them that weep and bewail her, and takes her by the hand saying "Maid, arise," and her spirit comes again. He commands to give her meat. Her parents are astonished.

IX. 1—6. Jesus calls his twelve disciples, and gives them power and authority over all devils, and to cure diseases, and sends them to preach the Gospel, and to heal the sick.

7—9. Herod the tetrarch hears of all that is done and is perplexed. He desires to see Jesus.

10—17. The Apostles when they return tell Jesus, all that they had done. He takes them aside privately, into a desert place, belonging to a city called Bethsaida. The people follow him. Jesus speaks unto them of the kingdom of God, and heals them that have need of healing. Jesus in the evening, feeds five thousand men on five loaves and two fishes.

18—29. When Jesus is alone praying, and his disciples are with him, he asks them, "Whom say the people that I am?" The reply. He asks the apostles, "Whom say ye that I am?" Peter replies, "The Christ of God." He straitly charges them to tell no man. He foretells his sufferings. Our Saviour's declaration

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CHAP. XVI. 1—4. The Pharisees and Sadducees tempting him, seek a sign from heaven. Our Saviour's reply. He leaves them and departs.

5—12. The disciples having forgotten to take bread, Jesus warns them against the leaven of the Pharisees.

13—20. Jesus comes into the coasts of Caesarea Philippi. He questions his disciples "Whom do men say that I the Son of man, am?" Their reply. "And whom say ye that I am?" Simon Peter answers. "Thou art the Christ, the Son of the living God." Our Saviour's reply. He charges his disciples to tell no man, that he is Jesus the Christ.

21—23. From that time forth, began Jesus to shew his disciples of his sufferings at Jerusalem. Peter rebukes him. Our Lord's reply.

24—28. Our Lord's discourse to his disciples, on taking up the cross, and self denial. The Son of man shall come in the glory of the Father, and reward every man according to his works.

Our Saviour foretells that some standing there, shall not die before they see the Son of man coming in his kingdom.

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The disciples toil in rowing, the wind being contrary. Jesus walks to them on the sea. When they see him, they are afraid. Immediately he says "Be of good cheer, it is I, be not afraid." Jesus goes up into the ship. The disciples wonder. They pass over into the land of Gennesaret. They bring all that are sick to him. Wherever he goes into villages or cities, or country, they lay the sick in the streets and beseech him that they may touch the hem of his garment; as many as touch are made whole.

CHAP. VII. 1—13. Then come to Jesus the Pharisees and certain of the scribes from Jerusalem. They find fault with his disciples because they eat with unclean hands. The superstition of the Pharisees and Jesus with regard to washing. The prophecy Is. xxix. 13. They reject the commandment of God, by corban.

14—23. Jesus calls the people unto him, and addresses them. That which entereth in defileth not the man, but that which cometh from the heart.

24—30. Jesus comes into the borders of Tyre and Sidon. He casts out an unclean spirit from the daughter of the Syrophenician woman.

31—37. Jesus departs from thence, and comes to the sea of Galilee. They bring unto Jesus one that is deaf and has an impediment in his speech. Jesus takes him aside, and puts his fingers into his ears, and spits, and touches his tongue and looking up to heaven says Ephphatha, and his ears are opened and the string of his tongue loosed, and

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on taking up the cross. Jesus foretells that some of his disciples standing there shall see the kingdom of God.

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he speaks plain. Jesus charge them to tell no man : but so much the more, they publish it.

VIII. 1—9. Jesus having compassion on the multitude who had been with him three days and had nothing to eat, feeds four thousand on seven loaves and a few small fishes.

10—13. Jesus enters a ship with his disciples and comes into the parts of Dalmanutha. The Pharisees seek a sign from him. Jesus crosses again to the other side.

14—21. The disciples had forgotten to take bread. Jesus cautions them against the leaven of the Pharisees, and the leaven of Herod. The disciples reason among themselves, saying, "It is because we have no bread." Jesus reproves them for their blindness, and recalls miracles to their mind.

22—26. Jesus comes to Bethsaida. They bring a blind man unto him. Jesus leads him by the hand out of the town. He spits on his eyes, and puts his hands on him, and asks him if he sees ought. The man looks up, saying, "I see men as trees walking." Jesus put his hands again on his eyes, and made him look up, and he was restored, and saw every man clearly.

27—33. Jesus goes with his disciples to the towns of Cæsarea Philippi. He questions his disciples "whom do men say that I am." The confession of Peter. "Thou art the Christ." Jesus charges them to tell no man. He foretells his sufferings to his disciples. Peter rebukes our Lord. Jesus rebukes Peter.

34—38. Our Saviour's declaration with regard to self denial and taking up the cross.

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PERIOD IV. FROM OUR BLESSED LORD'S

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CHAP. XVII. 1—18. After six days Jesus takes Peter, James and John into a high mountain apart. He is transfigured before them. Moses and Elias talk with him. Peter's request. A voice from heaven. The disciples fear. On coming down from the mountain Jesus charges them, "Tell the vision to no man, until the Son of man be risen again from the dead." Conversation between our Saviour and the disciples.

14—21. A certain man brings to Jesus his son, a lunatic. The disciples could not cure him. Jesus rebukes the devil and the child is healed. The disciples ask our Saviour "why could not we cast him out?" Our Saviour's reply, "Because of your unbelief."

22, 23. While they abide in Galilee, Jesus announces to his disciples: "The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again." And they are exceedingly sorry.

24—27. At Capernaum, they demand tribute money of Peter. Conversation between our Lord and Peter. Jesus commands Peter to cast a hook for a fish. The piece of money found in the fish.

XVIII 1—14 The disciples ask, "Who is the greatest in the kingdom of heaven?" Jesus sets a little child in the midst and teaches his disciples, except they be converted and become humble as little children, they shall not enter into the kingdom of heaven. He that receives one such little child, receives Christ. He that

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IX. 2—13. After six days, Jesus taketh Peter, James, and John, and leadeth them up into an high mountain apart, and is transfigured before them. Elias with Moses appears talking with Jesus. Peter's request. A cloud overshadows them, a voice comes out of the cloud, "This is my beloved Son; hear him." Suddenly, when they look around, they see none but Jesus only with themselves. As they come down from the mountain, Jesus charges them to tell no man, till the Son of man is risen from the dead. They keep that saying with themselves, questioning one with another what the rising from the dead should mean. They ask him a question, "Why say the scribes that Elias must first come? Our Saviour's reply."

14—29. They come to the disciples. Jesus saw a multitude and the scribes questioning with them. The people seeing him, are greatly amazed, and run and salute him. Jesus asks the scribes "What question ye with them?" One of the multitude addresses our Lord, saying, he had brought his son possessed with a dumb spirit, and the disciples could not cast him out. Jesus commands him to be brought. The father entreats for his child. Jesus declares to him, "If thou canst believe, all things are possible to him that believeth." The father cries out with tears, "Lord, I believe, help thou mine unbelief." Jesus seeing the people run together, rebukes the dumb spirit. The spirit comes out and leaves

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IX. 28—36. About an eight days after these sayings, Jesus takes Peter, and John and James, and goes up into a mountain to pray. As he prayed he is transfigured. Two men, Moses and Elias talk with him. They appear in glory, and speak of his decease at Jerusalem. Peter and the others are heavy with sleep. When awake they see his glory, and of the two men who spake with him. Peter's request to our Lord. A cloud overshadows them and a voice comes from the cloud, "This is my beloved Son: hear him." The voice is past. "Jesus is found alone." The disciples tell no man in those days, any of those things they had seen.

37—45. On the next day, when they are come down from the hill, much people meet Jesus. A man cries out to our Lord on behalf of his son, his only child, possessed with an evil spirit. He had besought the disciples to cast him out and they could not. Jesus rebukes them for want of faith. He commands him to bring his son. The devil throws him down, and takes him. Jesus rebukes the unclean spirit, heals him, and delivers him to his father. They are all amazed at the mighty power of God. Jesus says unto his disciples, "Let these sayings sink into your ears, for the Son of man shall be delivered into the hands of men." They understand it not and fear to ask of that saying.

46—49. Reasoning arises among the disciples, which shall be the greatest. Jesus perceiving their thought teaches them hu-

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VII. 1—9. After these things Jesus walks in Galilee, for he will not walk in Jewry, because the Jews seek to kill him. The Jews' feast of tabernacles is at hand. His brethren say unto him, "Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things openly, show thyself to the world. For neither did his brethren believe in him. Jesus desires them to go up to the feast. He goes not up yet to the feast, but abides in Galilee.

10—31. When his brethren are gone up, Jesus goes up secretly. The people murmur concerning him. Their different opinions. About the midst of the feast, Jesus goes into the temple and teaches. The Jews marvel, saying, "How knoweth this man letters having never learned?" Our Lord's reply. "My doctrine is not mine, but his that sent me. If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself." Jesus accuses them of breaking the law of Moses, by seeking to kill him. On the sabbath day they performed circumcision; why then, did they seek to kill him for having healed a man on the sabbath day? Some of them of Jerusalem say, "Is not this he whom they seek to kill?" but he, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this

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offends one, it were better that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Jesus pronounces woes on the world because of offences. His command rather to cut off a hand or foot or pluck out an eye, then be cast into everlasting fire. Again he cautions his disciples. "Take heed ye despise not one of these little ones. For the Son of man is come to save that which was lost." The Parable of the lost sheep.

15—20. What we must do if our brother trespass against us. Our Saviour's promise, "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

21—22. Peter's question: "How oft shall my brother sin against me and I forgive him?" Our Lord's reply.

23—35. The Parable of the two Debtors.

xix. 1, 2. Jesus leaves Galilee, and comes into the coasts of Judea.

8—12. The Pharisees come unto our Saviour tempting him, saying unto him, "Is it lawful for a man to put away his wife." Our Saviour's reply. Observation by the disciples, and our Lord's reply.

13—15. They bring little children to our Saviour. The disciples rebuke them. Jesus says, "Suffer little children to come unto me and forbid them not, for of such

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him as one dead. "Jesus takes him by the hand and lifts him up." The disciples ask, "Why could we not cast him out?" Our Saviour's reply.

30—32. They depart thence and pass through Galilee. Jesus would not any man should know it. He teaches his disciples that the Son of man must suffer and rise again the third day. They understand not and are afraid to ask him.

33—50. He comes to Capernaum. He enquires of them what they had disputed among themselves by the way. Jesus teaches his disciples humility by a little child. John answers saying, "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him because he followeth not us." Our Saviour's reply on offences and self-denial.

x. 1. Jesus departs from thence and comes into the coasts of Judea beyond Jordan.

2—12. The Pharisees come unto him asking a question, "Is it lawful for a man to put away his wife?" tempting him. Our Saviour's reply and discourse to them. The disciples question our Lord again privately. His reply.

13—16. They bring little children to our Saviour. The disciples rebuke them that brought them. Our Saviour is displeased, and says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." He takes them up in his arms, put his hands on them, and blesses them.

17—22. When Jesus is gone forth into the way, one comes

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mility, by means of a little child.

49—50. John answers and says, "Master, we saw one casting out devils in thy name, and we forbid him, because he followeth not us." Jesus commands, "Forbid him not: for he that is not against us, is for us."

51—62. When the time is come that he shall be received up, Jesus stedfastly sets his face to go to Jerusalem. He sends messengers before him, who enter a village of the Samaritans, they do not receive him, because his face was as though he would go to Jerusalem. The request of James and John. Our Lord's rebuke. On the way, a certain man says, "Lord, I will follow thee whithersoever thou goest." Our Lord's reply to him. Jesus says to another, "Follow me." His reply, "Lord, suffer me first to go and bury my father." Jesus says to him, "Let the dead bury their dead; but go thou and preach the kingdom of God." Another says, "Lord, I will follow thee; but let me first go and bid them farewell which are at home at my house." Jesus replies, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

X. 1—16. After these things the Lord appoints other seventy also, and sends them two and two into every city and place whither he himself would come. His commands to them. Woes pronounced on the cities where his mighty works had been done, because they did not repent.

17—20. The seventy return with joy.

Our Lord's address to them.

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man whence he is: but when Christ cometh, no man knoweth whence he is. Jesus cries as he teaches, "Ye both know me, and ye know whence I am." They seek to take him, but no man lays hands on him, for his hour is not yet come. Many believe on him.

53—56. The Pharisees hear that the people murmured such things, and they and the chief priests, send officers to take him. Jesus says, "Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me and shall not find me, and where I am, thither ye cannot come." The Jews understand not this saying.

57—59. In the last day of the feast, Jesus stands and cries, saying, "If any man thirst, let him come unto me and drink. He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water." (But this spake Jesus of the Spirit which they that believe on him shall receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)

40—53. The opinions of the people respecting him. The officers return to the chief priests and Pharisees, who enquire, why have ye not taken him? they reply, "Never man spake like this man. The observations of the Pharisees. The reply of Nicodemus.

VIII. 1—11. Jesus goes to the mount of Olives. Early in the morning he returns to the temple. The people come to him, he sits down and teaches them.

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is the kingdom of heaven." Jesus lays his hands on them.

16—30. A rich young man comes to our Lord saying unto him, "Good master, what shall I do that I may inherit eternal life?" Our Saviour's reply and conversation with him. Jesus' address to his disciples. Peter addresses our Lord, Behold we have forsaken all and followed thee; what shall we have therefore?

XX. 1—16. The Parable of the labourers in the vineyard.

17—19. Jesus going up to Jerusalem, takes the twelve disciples apart in the way, and says to them: "Behold we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles, to mock, and to scourge, and to crucify him, and the third day he shall rise again."

20—34. The mother of Zebedee's children comes to Jesus, worshipping him, and desiring a certain thing of him. Our Saviour's reply. The ten are moved with indignation. Our Lord's address to them. As they depart from Jericho, a great multitude follow Jesus, and two blind men, sitting by the wayside begging, when they hear that Jesus passeth by, cry out saying, "Have mercy on us, O Lord, thou son of David!" The multitude rebuke them, but they cry the more. Jesus stands still and calls them. Jesus has compassion on them, they receive their sight and follow him.

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running, and kneeling down to him says, "Good Master, what shall I do that I may inherit eternal life." Our Lord's reply. "Why callest thou me good, there is none good but one, that is God. Thou knowest the commandments." He replies, "all these have I kept from my youth up." Then Jesus, beholding him, loves him, and commands him to sell all that he has, and give to the poor, and he shall have treasure in heaven, and to take up the cross and follow him. He goes away grieved, for he has great possessions.

23—27. Jesus addresses the disciples. How hardly shall they that have riches and trust in them, enter the kingdom of God.

28—31. Peter begins to say unto him, "Lo we have left all, and have followed thee." Jesus answers him, and promises to all such, a hundredfold in this present time, and in the world to come eternal life.

32—34. They are in the way going up to Jerusalem. Jesus goes before. He takes the twelve and shows them what should happen unto him in Jerusalem.

35—45. James and John the sons of Zebedee make a request of our Lord. Our Lord's reply. He teaches his disciples that among the Gentiles those that are accounted to rule exercise lordship, and their great ones exercise authority, among them. "He that would be great among you shall be your minister, and he that will be the chiefest, shall be servant of all."

46—52. They come to Jericho, and as Jesus departs from Jericho

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21—27. Jesus rejoices in spirit. His thanksgiving to our heavenly Father. His address to the disciples. A certain lawyer tempts our blessed Lord. His reply. The parable of the good Samaritan.

38—42. As they went, Jesus enters into a certain village, where a certain woman named Martha receives him into her house. The conduct of Martha and Mary.

XI. 1—13. As Jesus is praying in a certain place, when he ceased, one of his disciples ask him, "Lord, teach us to pray." The Lord's Prayer. Our Saviour's address on prayer.

14—28. Jesus is casting out a devil and it is dumb. When the devil is gone out, the dumb speaks. Some say he casteth out devils through Beelzebub. Others tempting him, seek a sign from heaven. Jesus knowing their thoughts, addresses them. As he spake, a certain woman of the company lifts up her voice and says, "Blessed is the womb that bare thee, and the paps which thou hast sucked." Our Lord's reply. "Yea, rather blessed are they which hear the word of God, and keep it."

29—36. When the people are gathered thick together Jesus addresses them.

37—54. A certain Pharisee invites our Lord to dine. The Pharisee marvels that he had not first washed. Our Lord addresses the Pharisees, pronouncing woes on them, and also the scribes and lawyers.

XII. 1—12. In the mean time, when an innumerable multitude

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The scribes and Pharisees bring unto him a woman taken in adultery.

13—20.—Jesus speaks again unto them, "I am the light of the world." The Pharisees question our Lord. He replies to them. These things Jesus speaks in the treasury, as he teaches in the temple. No man lays hands on him, for his hour is not yet come.

21—29. Jesus again says, "I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come." The Jews say, "will he kill himself?" Jesus replies to them, "If ye believe not that I am he, ye shall die in your sins." They ask our Lord, "Who art thou?" Our Lord's reply. "He that sent me is true, and I speak the things which I have heard of him."

30—47. As Jesus speaks these words, many believe on him. Jesus says to them, "If ye continue in my words, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." They reply. "We be Abraham's seed, and were never in bondage to any man." Jesus answers, "Whosoever committeth sin is the servant of sin, and the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." Jesus declares to them that he did what he had seen with His Father, and they did what they had seen with their father, who though it was Abraham after the flesh, yet not spiritually, but they were of their father the devil, and would not believe the truth.

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with his disciples, and a great number of people, blind Bartimæus, the son of Timæus, sits by the highway side begging. When he hears that it is Jesus of Nazareth, he begins to cry out and say, "Jesus thou son of David, have mercy on me." Many charge him to hold his peace, but he cries so much the more. Jesus stands and commands him to be called; they call him, saying "Be of good comfort, rise, he calleth thee." He casts away his garment, rises, and comes to Jesus. Our Lord asks him "What wilt thou that I shall do unto thee?" The blind man says, "Lord, that I may receive my sight." Jesus says to him, "Go thy way, thy faith hath made thee whole." He receives his sight and follows Jesus in the way."

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are gathered together, so that they tread one on another, Jesus addresses his disciples first of all. "Beware of the leaven of the Pharisees which is hypocrisy."

13—21. One of the company says unto him, "Master, speak to my brother, that he divide the inheritance with me." Jesus replies to him, and cautions them against covetousness. The Parable of the rich man.

22—40. Jesus addresses his disciples on caring for the things of this life, and the providence of God. On seeking first the kingdom of God, and watchfulness.

41—48. Peter asks our Lord, "Speakest thou this Parable to us, or even to all." Jesus replies by the Parable of the Steward, whom his lord made ruler over his household.

49—53. The effect of our Saviour's doctrine in making divisions.

54—55. Our Lord's address to the people.

XIII. 1—5. There are present some who tell Jesus of the Galileans, whose blood Pilate mingled with their sacrifices. Our Lord's address to them.

6—9. The Parable of the barren fig tree.

10—17. Jesus heals a woman which had a spirit of infirmity. The ruler of the synagogue finds fault. Our Lord's reproof.

18—21. The Parables of the grain of mustard seed and leaven.

22—30. Jesus goes through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto our Lord, "Are there few that be saved?" Our Lord's address.

31—35. Certain of the Pharisees come to our Lord, saying,

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46—51. The Jews answer, "Say we not well that thou art a Samaritan, and hast a devil?" Our Lord's reply. "If a man keep my saying, he shall never see death." The Jews reply, "Now we know that thou hast a devil. Abraham and the prophets are dead. Art thou greater than our father Abraham?" Jesus replies, "If I honour myself, my honour is nothing: it is my Father that honoureth me: of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I should be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad." The Jews reply, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus says unto them, "Verily, verily, I say unto you, before Abraham was, I am." Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

IX. 1—7. Jesus passing by, sees a man born blind. The question of the disciples, and our Lord's reply. He spits on the ground, and makes clay of the spittle, and anoints the eyes of the blind man, and commands him to go and wash in the pool of Siloam. The man goes his way and returns seeing.

8—41. The neighbours who had before seen him blind, say, "Is not this he that eat and begged?" They doubt if he is really the same, and question him how he had received his sight. The man relates how Jesus had opened

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"Get thee out and depart hence: for Herod will kill thee." Our Lord's reply. His lamentation over Jerusalem.

XIV. 1—24. Our Saviour eats bread with one of the chief Pharisees on the sabbath day. He heals a man which had the dropsy. The Parable of the wedding guests. Who we should invite to our feasts. The Parable of the great supper.

25—35. Our Saviour's address to the multitudes, on forsaking all and following him.

XV. 1—32. Publicans and sinners draw near to Jesus to hear him. The Pharisees and scribes murmur. Jesus speaks unto them the Parables of the lost sheep, the lost piece of silver, and the prodigal son.

XVI. 1—18. The Parable of the unfaithful steward. An address to the Pharisees.

19—31. The Parable of the rich man and Lazarus.

XVII. 1—10. An address to the disciples on offences. On forgiving our brother. The prayer of the disciples, "Lord, increase our faith." Our Lord's reply.

11—19. As Jesus goes to Jerusalem, he passes through the midst of Samaria and Galilee. He heals ten lepers.

20—37. Our Lord's reply to the Pharisees who ask when the kingdom of God shall come.

XVIII. 1—14. The Parables of the unjust judge, and of the Pharisee and publican.

15—17. They bring little children to our Saviour.

18—30. A certain ruler asks our Lord, saying, "Good Master, what shall I do to inherit eternal life?" Our Lord's reply, and ad-

his eyes. They bring him to the Pharisees. They question him. A division among them. The man confesses his belief, "He is a prophet." The Jews do not believe he was born blind, till they question the parents. They declare him to be their son, and of age to answer for himself. The man argues that Jesus is from God. The Pharisees cast him out of the synagogue. Jesus hears that they had cast him out, and when he had found him, say unto him, "Dost thou believe the Son of God?" He answered and said, "Who is he, Lord, that I might believe on him?" and Jesus said unto him, "Thou hast both seen him, and it is he that talketh with thee." And he said, "Lord, I believe, and he worshipped him." Our Lord's address. The question of the Pharisees, and his reply.

X. 1—21. The Parable of the good shepherd. A division among the Jews on hearing these things.

22—42. Jesus at Jerusalem at the feast of dedication. He walks in the temple in Solomon's porch. The Jews come round about him, and say unto him, "How long dost thou make us to doubt? If thou be the Christ, tell us plainly." Jesus answers them, "I have told you and ye believed not; Ye believe not, because ye are not of my sheep; my sheep hear my voice, and I give unto them eternal life; my Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand, I, and my Father are one." Then the Jews take up stones to stone our blessed Saviour. Jesus answers them, "Many good works have I showed you from my Father, for

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dress to his disciples, "How hardly shall they that have riches enter into the kingdom of God."

31—34. Jesus takes unto him the twelve, and foretells to them the sufferings he shall undergo at Jerusalem. But they understand none of these things, and this saying is hid from them.

35—43. As Jesus is come nigh to Jericho, a certain blind man, sits by the way side begging: hearing the multitude passing, he enquires what it is. They tell him Jesus of Nazareth passeth by. He cries, "Jesus, thou son of David, have mercy on me." They rebuke him, but he cries so much more. Jesus commands him to be brought, and asks him, "What wilt thou that I shall do unto thee?" he said, "Lord, that I may receive my sight." Jesus saith unto him, "Receive thy sight: thy faith hath saved thee." He received his sight, and followed him, glorifying God. All the people give praise unto God.

XIX. 1—10. Jesus enters and passes through Jericho. A man named Zaccheus, chief among the publicans and rich, who sought to see Jesus, who he is; and cannot for the press, because he is little of stature. He runs before and climbs up into a sycamine tree. When Jesus comes to the place, he looks up, and sees him, and says unto him, Zaccheus, make haste and come down, for to-day I must abide at thy house. He makes haste and comes down, and receives our Lord joyfully. The people murmur. Zaccheus addresses our Lord, "Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man, I restore him four-

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which do ye stone me." The Jews answer, "For a good work we stone thee not; but for blasphemy; and that thou, being a man, makest thyself God." Jesus answers, "It is written in your law, I said, ye are gods: if then, they were called gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, 'thou blasphemest', because I said, I am the Son of God? If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." The Jews seek again to take Jesus, but he escapes out of their hands, and goes away beyond Jordan, to the place where John at first baptised; and there abode. Many resort unto him.

XI. 1—46. A certain man is sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. His sisters sent to tell Jesus, "Lord, behold, he whom thou lovest is sick." Jesus, when he hears it, says, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." Jesus abides two days in the same place, and then goes into Judea. Martha hearing that Jesus is coming, goes to meet him, and says, "Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." Jesus saith unto her, "Thy brother shall rise again." Martha saith unto him, "I know that he shall rise again in the resurrection at the last day." Jesus says

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fold." Jesus says, "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the son of a man is come to seek and to save that which was lost."

11—27. As they hear these things, Jesus speaks a Parable, because he is nigh to Jerusalem, and because they thought the kingdom of God should immediately appear. The Parable of the nobleman going into a far country.

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unto her, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" Martha saith unto him, "Yea, Lord; I believe that thou art the Christ, the Son of God, which shall come into the world." Martha calls Mary. Mary rises quickly and goes to Jesus and falls down at his feet, saying, "Lord, if thou hadst been here, my brother had not died." Jesus seeing her weeping, and the Jews weeping which came with her, groans in spirit and is troubled, and says, "Where have ye laid him?" they say, "Lord, come and see." Jesus wept. Then said the Jews, 'behold, how he loved him!' The observations of others. Jesus raises Lazarus from the dead. Many of the Jews believe on him. Some of them go their way to the Pharisees, and tell what things Jesus had done.

47—54. Then the chief priests and Pharisees gather a council against Jesus. One of them named Caiaphas the high priest that same year, says unto them, "Ye know nothing at all. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." In saying this, the high priest prophesied that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one all the children of God that are scattered over the world." From that day, they take counsel together for to put Jesus to death. Jesus retires to a city called Ephraim, with his disciples.

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55—57. The Jews passover is at hand, many go up out of the country to Jerusalem before the passover to purify themselves. They seek for Jesus and question among themselves, "What think ye? that he will not come to the feast?" The chief priests and Pharisees had given commandment, that if any man knew where he were he should shew it, that they might take him.

PERIOD VI. FROM OUR LORD'S RIDING IN TRIUMPH

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CHAP. XXI. 1—11. And when they drew nigh to Jerusalem and are come to Bethphage, unto the Mount of Olives, Jesus sendeth two disciples, saying, "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her loose there and bring them unto me. And if any man say ought unto you, ye shall say, 'The Lord hath need of them,' and straightway he will send them." By this, is fulfilled the prophecy. Zech. ix. 9. The disciples do as they are commanded, and bring the ass and the colt, and put on them their clothes, and they set him thereon. The multitude spread their garments in the way, and cut down branches of trees and strew them in the way. The multitudes that go before, and that follow, cry, "Hosanna to the son of David! Blessed is he that cometh in the name of the Lord; Hosanna in the highest." When Jesus comes into Jerusalem, the city is moved, saying, "Who is this?" The multitude say, "This is Jesus the prophet of Nazareth of Galilee."

12—17. Jesus goes into the temple of God, and casts out them that sold and bought in the temple. Is. lvi. 7. The blind and the lame come to him in the temple, and he heals them. The children cry, "Hosanna to the son of David." Ps. viii. 2. Jesus leaves them and goes out of the city unto Bethany, and lodges there.

18—22. In the morning as Jesus returns into the city, and being hungry, seeing a fig tree, he goes to it, and finding nothing but

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CHAP. XI. 1—11. And when they come nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, Jesus sendeth forth two of his disciples, and commands them to go into the village over against them, where they shall find an ass' colt tied, and to loose him and bring him. They do as Jesus command and bring the colt. They cast their garments on him, and he sat upon him. Many spread their garments in the way, others cut down branches off the trees, and strew them in the way. They that go before, and follow, cry "Hosanna! blessed is he that cometh in the name of the Lord," Jesus enters into Jerusalem, and into the temple, and when he had looked round upon all things, and now the even tide was come, he goes to Bethany with the twelve.

12—14. On the morrow, Jesus seeks fruit on the fig-tree. He finds none, the time not being come. He curses it.

15—19. They come to Jerusalem, Jesus goes into the temple and casts out the buyers and sellers. At even he goes out of the city.

20—26. In the morning they see the fig-tree dried up from the roots, Peter calls our Lord's attention to it. Jesus discourses on faith and prayer. On forgiveness.

27. They come again to Jerusalem, the chief priests, and scribes and elders ask our Lord by what authority he does these things. Our Lord's reply. Their reasoning and reply to him.

INTO JERUSALEM, TO HIS RESURRECTION.

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CHAP. XIX. 28—40. And when Jesus had thus spoken, he goes before ascending up to Jerusalem. When he is come to Bethphage and Bethany, at the mount called the mount of Olives, he sends two disciples, saying "Go into the village over against you, in which at your entering, ye shall find a colt tied, whereon yet never man sat: loose him and bring him." They do as they are commanded and bring him to Jesus, and they cast their garments on the colt and put Jesus thereon. As they went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples begin to rejoice and praise God with a loud voice, for all the mighty works that they had seen. Some of the Pharisees say unto him, "Master, rebuke thy disciples." Jesus answers, "I tell you if these should hold their peace, the stones would immediately cry out."

41—48. When Jesus is come near, he beholds the city and weeps over it. He prophesies its destruction. Jesus goes into the temple, and casts out those that buy and sell in it. He teaches daily in the temple. The chief priests and scribes seek to destroy him, and cannot find out what they may do; for all the people are very attentive to hear him.

XX. 1—18. On one of these days, as Jesus teaches the people in the temple, and preaches the gospel, the chief priests and scribes and elders come upon him, saying "Tell us by what authority dost

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CHAP. XII. 1—11. Jesus six days before the passover, comes to Bethany. They make him a supper. Mary takes a pound of ointment of spikenard very costly and anoints the feet of Jesus, and wipes them with her hair, and the house is filled with the odour of the ointment. The observation of Judas Iscariot. Our Lord's reply. The Jews know that Jesus is there, and come not for Jesus' sake only, but also to see Lazarus whom he had raised from the dead. The chief priests consult that they may put Lazarus also to death, because by reason of him many of the Jews believed on Jesus.

12—19. On the next day, much people that are come to the feast, when they hear that Jesus is coming to Jerusalem take branches of palm-trees and go forth to meet him, and cry "Hosannah! Blessed is the King of Israel that cometh in the name of the Lord." Jesus when he had found an ass, rides on it, as it is written. Zec. ix. 9. The disciples understand not, till Jesus is glorified. The people bear record, who also come to meet Jesus on account of the miracle he had done. The Pharisees say among themselves: "Perceive ye how ye prevail nothing, behold the world is gone after him."

20—36. Certain Greeks among them that came up to worship at the feast come to Philip of Bethsaida, and desire him saying, 'Sir, we would see Jesus.' Philip telleth Andrew, Andrew and Philip tell Jesus. Our Lord's address to them. Our Saviour's prayer. 'Father, glorify thy name,' answer-

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leaves, he says unto it, "Let no fruit grow on thee henceforward for ever." And presently the fig tree withers away. The disciples marvel. Our Lord's reply. The power of faith.

23—27. When Jesus is come into the temple, the chief priests and elders, as he is teaching, enquire, "By what authority doest thou these things; who gave thee this authority?" Our Lord's reply. The baptism of John. His reply. His declaration.

28—46. The parable of the two sons. The parable of the householder that planted a vineyard and let it out to husbandmen. Jesus saith to them, "Did ye never read in the scriptures, the stone which the builders refused, the same is become the head of the corner: this is the Lord's doing and it is marvellous in our eyes." "Therefore the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. The chief priests and pharisees perceive he speaks of them, and seek to lay hands on him, but fear the people.

XXII. 1—14. The parable of the marriage feast.

15—22. The Pharisees take counsel how to entangle our Lord in his talk. The tribute money.

23—33. The Sadducees question our Lord, on the resurrection.

34—46. When the Pharisees hear that he had put the Sadducees to silence, they are gathered together. One of them, a lawyer, questions our blessed Lord. Jesus asks the Pharisees, "What think

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XII. 1—12. The parable of the vineyard.

13—17. They send unto Jesus certain Pharisees and Herodians, to catch him in his words. The tribute money.

18—27. The Sadducees question our Lord on the resurrection. Our Lord's reply.

28—34. One of the scribes questions our blessed Lord, which is the first commandment of all. Our Lord's reply.

35—37. Our Lord's question, "How say the scribes that Christ is the Son of David?"

38—44. He warns them against the scribes. He beholds the people casting money into the treasury. The rich cast in much, a certain poor widow casts in two mites.

XIII. 1—37. As Jesus goes out of the temple, one of his disciples points out to him the buildings of the temple. Jesus prophesies that there shall not be one stone left upon another that shall not be thrown down. As Jesus sits on the Mount of Olives, Peter, and James, and John, and Andrew, ask him privately of these things. Jesus foretells what shall happen to them and to Jerusalem, and at the end of the world. "Of that day and hour knoweth no man." He exhorts to watchfulness.

XIV. 1—2. After two days is the feast of the passover. The chief priests and scribes seek how they might take Jesus by craft and put him to death. They say, "not on the feast day lest there be an uproar of the people."

3—9. At Bethany in the house of Simon the leper, as he sits at meat, there comes a woman with

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thou these things? or who is he that gave thee this authority?" Our Lord's reply. The parable of the husbandman. Pal. cxviii. 23.

19—20. The chief priests and scribes seek to lay hands on him, but fear the people, for they perceive he had spoken the parable against them. They watch him and send forth spies, which shall feign themselves just men, that they might take hold of his words, and so that they might deliver him unto the power and authority of the governor. They question him. "Is it lawful to give tribute to Cæsar or not?" Our Lord's reply.

37—47. Then come to him certain of the Sadducees, which deny the resurrection, and question him. Our Lord replies to them. Certain of the scribes say, "Master, thou hast well said." And after that they durst not ask him any question at all. Our Lord's question. How say they that Christ is David's Son, and David himself calleth him Lord." Then in the audience of the people he warns his disciples to beware of the scribes.

XXI. 1—4 Jesus sees the people casting gifts into the treasury. The rich men and the widow compared.

5—24. As some speak of the temple how it is adorned with goodly stones and gifts, our Lord says, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. They enquire, when shall these things be, and what sign will there be when these things shall come to pass? Our Lord replies to them

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ed by a voice from heaven. The observations of the people. Our Lord's reply to them. Our Lord's exhortation. "While ye have the light, believe in the light, that ye may be the children of light." Jesus having spoken these things, departs and hides himself from them.

37—43. The observations of the Evangelist, on the hardness of heart and blindness of the Jews.

44—50. Our blessed Lord's proclamation.

XIII. 1—17. Now before the feast of the passover Jesus knew that his hour was come to depart out of this world unto the Father, having loved his own which were in the world he loves them unto the end. When supper is ended, Satan having put into the heart of Judas to betray him, Jesus knowing that the Father had given all things into his hands, and that he came from God and went to God, he riseth from supper and washeth the disciples' feet. Peter's objection. Our Lord's reply. Our Lord explains to them what he had done.

18—30. Jesus announces that one of them will betray him. There is leaning on Jesus' bosom one of his disciples whom Jesus loved. Simon Peter beckons to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, "Lord, who is it?" Jesus answers, "He it is, to whom I shall give a sop, when I have dipped it." And when he had dipped the sop, he gave it to Judas Iscariot the son of Simon. After the sop Satan enters into Judas. Our Lord's command to

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ye of Christ? Whose son is he?" They say, "The son of David." "How then doth David call him Lord?" No man was able to answer a word, neither durst they ask any more questions.

XXIII. 1—39. Jesus commands his disciples and the multitude. "The scribes and Pharisees sit in Moses' seat, what they bid you observe, that observe and do, but do not after their works, for they say and do not." Our Lord's account of the conduct of the Pharisees. Woe pronounced on the scribes and Pharisees. Our Lord's lamentation over Jerusalem.

XXIV. 1—51. Jesus goes out and departs from the temple. His disciples shew him the buildings of the temple. Our Lord foretells their destruction. And as he sat on the Mount of Olives, the disciples came unto him saying "When shall these things be, and what shall be the sign of thy coming, and of the end of the world?" Our Lord foretells the troubles that should come upon the world, and on his disciples, the destruction of Jerusalem, and the end of the world. His commands, "Watch therefore, Be ye also ready, for in such an hour as ye think not the Son of man cometh."

XXV. 1—13. The parable of the Ten Virgins.

14—30. The parable of the Talents.

31—46. The last judgement, when the Son of man shall come in his glory.

XXVI. 1—5. When Jesus had finished these sayings, he says to his disciples "Ye know that after two days is the Passover and the Son of man is betrayed to be

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an alabaster box of ointment and anoints his head. There are some that have indignation, saying it might have been sold for three hundred pence and have been given to the poor. Jesus replies to them.

10—11. Judas Iscariot covenants to betray our Lord for thirty pieces of silver. He seeks how he might conveniently betray him.

12—26. The first day of unleavened bread comes, when they killed the passover. His disciples enquire where they shall prepare. Jesus sends two disciples into the city and commands them what to do. The disciples do as they are commanded. In the evening Jesus cometh with the twelve. As they sit and eat, Jesus announces, that one that eats with him shall betray him. They are sorrowful and enquire one by one "Is it I?" Jesus says "It is one of the twelve that dippeth with me in the dish." Woe pronounced on him by whom the Son of man is betrayed. As they eat, Jesus takes bread and blesses, and breaks it and gives to them, saying, "Take, eat, this is my body." And he takes the cup, and when he had given thanks he gives it to them, and they all drink of it." Jesus says to them, "This is my blood of the New Testament, which is shed for many." They sing an Hymn and go out unto the Mount of Olives.

27—31. Jesus foretels them, that all shall be offended because of him that night, for it is written, Zec. xiii. 7. "I will smite the shepherd and the sheep shall be scattered; that after he is risen he

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foretelling the sufferings that were coming on the world, and his disciples should endure, and the punishment to be inflicted on the Jews. "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

25—38. The coming of the Son of man in power and great glory. The Parable of the fig-tree.

Our blessed Lord charges his disciples to watch and pray always, that they may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. In the day time Jesus teaches in the temple, and at night he goes out and abides in the mount of Olives. All the people come early in the morning to him in the temple for to hear him.

XXII. 1—6. The feast of unleavened bread draws nigh, which is called the passover. The chief priests and scribes seek how they might kill him, for they fear the people. Satan enters into Judas, one of the twelve. He goes his way and communes with the chief priests and captains how he might betray him unto them. They are glad and covenant to give him money. He promises and seeks opportunity to betray him, in the absence of the multitude.

7—23. On the day of unleavened bread, when the passover must be killed, our blessed Lord sends Peter and John, to prepare the passover. They do as they are commanded. When the hour is come, Jesus sits down with the twelve apostles. He addresses them: "With desire I have desired to eat this passover with

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him. Judas immediately goes out, and it is night.

31—38. Our Lord's address to his disciples. Simon Peter's question to our Lord. Our Lord's reply. Peter's confidence: "I will lay down my life for thy sake." Our Lord foretels him, "The cock shall not crow, till thou hast denied me thrice."

XIV. 1—31. Our Lord's address to his disciples, "Let not your hearts be troubled, ye believe in God, believe also in me."

"In my father's house are many mansions. I go to prepare a place for you." Thomas addresses our Lord. Our Lord's reply. Also Philip. Our Lord's reply to him. The promise of Jesus to them that believe in him, and pray to the Father in his name.

The promise of the Comforter. He that keepeth the commandments of Jesus, he it is that loveth him; and he that loveth Jesus, shall be loved of the Father, and Jesus will love him and will manifest himself to him.

The question of Judas. Our Lord's reply. "If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Our Lord's further address.

xv. 1—27. The Parable of the vine. God is glorified in the disciples of Jesus bearing much fruit. Love to Jesus is manifested by keeping his commandments. His disciples are commanded to love one another as he loved them. If the world hate them, it is because they are not of the world. Our Lord has chosen them out of the world.

His disciples will be persecuted

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crucified. Then the chief priests, and scribes, and elders of the people assembled together unto the palace of the high priest, who was called Caiaphas, and consult how they may take Jesus by subtilty and kill him. But they said "Not on the feast day lest there be an uproar among the people."

6—13. Jesus at Bethany in the house of Simon the leper. A woman comes having an alabaster box of very precious ointment and anoints our Saviour's head.

14—16. One of the Twelve, Judas Iscariot, goes unto the chief priests and says unto them, "What will ye give me, and I will deliver him unto you?" And they agree with him for thirty pieces of silver. Judas from that time seeks to betray our blessed Lord.

17—25. On the first day of the feast of unleavened bread, the disciples come to our Lord, and say unto him; where wilt thou that we prepare for thee to eat the passover? Jesus commands them what to do. At even he sits down with the twelve. Jesus declares that one of them shall betray him. They are exceeding sorrowful and begin to ask "Lord, is it I?" Our Lord's reply. Judas says, "Master, is it I?" He said, "Thou hast said."

26—30. As they are eating, Jesus takes bread and blesses it, and gives to the disciples, saying "Take, eat, this is my body."

And he takes the cup, and gives thanks, and gives it to them, saying, "Drink ye all of it." And when they had sang an Hymn, they go unto the mount of Olives.

31—35. Jesus foretells his

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will go before them into Galilee. Peter's declaration. Our Lord's reply. Peter speaks more vehemently, "If I should die with thee, I will not deny thee in any wise."

32—42. They come to Gethsemane. Our Saviour's agony. His address to his disciples.

43—52. While our Lord is speaking, Judas cometh with a great multitude with swords and spears, from the chief priests, and scribes, and the elders. Judas had given them a token. Judas goeth straightway to him and saith "Master, master; and kisseth him." They lay hands on Jesus and take him. One cuts off the ear of the servant of the high priest. Our Lord's address to the multitude. They all forsake him and fly. A certain young man follows our Lord having a linen cloth cast about his naked body, the young men lay hold on him. He leaves the linen cloth, and flees from them naked.

53—65. They lead Jesus to the high priest, and with him are assembled all the chief priests and the elders and the scribes. Peter follows into the palace of the high priest, and sits with the servants and warms himself. They seek witness against Jesus to put him to death and find none. Many bare false witness. Their witness does not agree. The high priest asks our blessed Lord, "Answerest thou nothing? What is it which these witness against thee?" Jesus holds his peace. The high priest asks him; "Art thou the Christ, the Son of the blessed?" And Jesus answers, "I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the

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you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Jesus takes the cup and gives thanks, and says: "Take this and divide it among yourselves. For I say unto you I will not drink of the fruit of the vine until the kingdom of God shall come." And Jesus took bread and gave thanks, and brake it, and gave unto them saying, "This is my body, which is given for you: this do in remembrance of me." Likewise also the cup after supper, saying, "This cup is the new testament in my blood, which is shed for you." Jesus declares that the hand of him that shall betray him is with him on the table. They enquire among themselves who it is.

24—30. There arises a strife among the Apostles which shall be the greatest. Our Lord's address to them. His promises to them.

31—34. Our Lord's address to Peter. Peter's declaration, "I am ready to go with thee, both into prison, and to death. Our Lord says to him "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."

35—38. Our Lord's further commands to the apostles.

39—46. Jesus comes out and goes, as he was wont, to the mount of Olives, and his disciples follow him. When he is at the place, he says unto them, "Pray that ye enter not into temptation." He is withdrawn from them about a stone's cast, and kneels down and prays, saying, "Father, if thou be willing, remove this cup

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for his name's sake. If Jesus had not come, and spoken to the world, and performed his works they had not had sin; but now they have seen and hated both him and his Father. Thus the Scripture is fulfilled. Psal. lxxix. 4. The Comforter, the spirit of truth, will testify of Jesus.

XVI. 1—33. Jesus speaks these things to his disciples, that they may not be offended. He foretells the sufferings of his disciples. He will send the Comforter, who will reprove the world of sin, of righteousness, and of judgment. The Comforter will guide the disciples into all truth. Jesus would be absent a little while, and be with them again a little while. Our Lord's gracious promise, "Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full." Jesus had spoken these things in proverbs, but the time would come when he should shew them plainly of the Father. The Father loved them because they loved Jesus, and believed that he came out from God. The faith of the disciples confirmed. Jesus foretells them, that the hour was coming, when they would leave him, and be scattered every one to his own. In Jesus his disciples have peace; in the world tribulation; but he exhorts them, "Be of good cheer, I have overcome the world."

XVII. 1—26. Having spoken these words Jesus lifts up his eyes to heaven, and addresses God in prayer.

XVIII. 1—14. When Jesus

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disciples, "All ye shall be offended because of me this night. For it is written, 'I will smite the shepherd and the sheep of the flock shall be scattered abroad.' But after I am risen, I will go before you into Galilee." Peter's declaration. Our Lord foretells that he should deny him. Peter again declares and likewise also all the disciples. "Though I should die with thee yet will I not deny thee."

36—46. Jesus cometh to a place called Gethsemane. His agony in the garden.

47—56. Judas comes with a great multitude with swords and staves from the chief priests and elders of the people. He betrays Jesus with a kiss. They lay hands on Jesus and take him. One of them with Jesus draws his sword, and smites the high priest's servant and cuts off his ear. Jesus commands, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels. But how then shall the scriptures be fulfilled that thus it must be."

57—68. They lead Jesus to Caiaphas. Peter follows to the palace. They seek false witness against Jesus. They find none. At last come two false witnesses. Jesus holds his peace. The high priest says unto him, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." Our Lord's reply. "Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of man sit-

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clouds of heaven. The high priest rends his clothes, saying, "What need we any further witnesses, ye have heard the blasphemy, what think ye?" They all condemn him to be guilty of death. Some begin to spit on him, and to cover his face, and to buffet him, and say unto him, Prophecy, and the servants did strike him with the palms of their hands.

66—72. Peter's denial 1st. To one of the maids. Afterwards he goes into the porch, and the cock crows. 2nd. To another maid. 3rd. To those that stood by, with cursing and swearing, saying, I know not this man of whom ye speak. And the second time the cock crows. Peter calls to mind the word of Jesus. Before the cock crow thou shalt deny me thrice, and when he thought thereon, he wept.

xv. 1—14 Straightway in the morning the chief priests hold a consultation with the elders and scribes and the whole council, and bind Jesus and carry him away and deliver him to Pilate. Pilate questions him. Our Lord replies. The chief priests accuse him, he answers nothing. Pilate marvels. The custom at the feast to release a prisoner, whosoever they desired. One named Barabbas. The multitude demand of Pilate to do as he had even done unto them. Pilate asks them, "Will ye that I release unto you the King of the Jews?" He knew that for envy they had delivered him. The chief priests move the people that he should rather release Barabbas unto them. Pilate asks again, what will ye then that I

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from me, nevertheless not my will, but thine, be done." There appears an angel unto him from heaven strengthening him. And being in an agony, he prays more earnestly: and his sweat is as it were great drops of blood falling down to the ground. When Jesus rises from prayer, he comes to his disciples and finds them sleeping for sorrow. And says unto them, "Why sleep ye? rise and pray, lest ye enter into temptation."

47—53. While our Lord is speaking, behold a multitude, led by Judas, who draws near to Jesus to kiss him. Our Lord says unto him, Judas, "Betrayest thou the Son of man with a kiss?" Those about our Lord say, "Shall we smite with the sword?" One of them smites a servant of the high priest, and cuts off his right ear. Jesus says, "Suffer ye thus far," and he touches his ear, and heals him. Our Lord's question to the chief priests and elders.

54—62. They take Jesus and bring him to the high priest's house. Peter follows afar off. They kindle a fire in the hall and sit down together. Peter sits down among them. A certain maid beholds him, and earnestly looking on him says, "This man also was with him." He denies saying, "Woman, I know him not." After a little while another sees him and says, "Thou art also of them." And Peter says "Man, I am not." About the space of an hour after, another confidently affirms, "Of a truth, this fellow also was with them, for he is a Galilean." Peter says, "Man, I know not what thou sayest." And immediately while he yet speaks

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had spoken these words he goes forth with his disciples over the brook Cedron, into a garden. Judas knows the place, and comes with a band of men, and officers, with lanterns and torches and weapons. Jesus goes forth to them saying, "Whom seek ye?" They answer "Jesus of Nazareth." Jesus saith "I am he." Judas stands with them. They go backward and fall to the ground. Again Jesus asks them, "Whom seek ye?" They say "Jesus of Nazareth." Jesus answers "I have told you that I am he, if therefore ye seek me, let these go their way." Simon Peter, having a sword, draws it, and smites the high priest's servant, and cuts off his right ear. Jesus commands him to put up his sword into his sheath. The band and captain and officers take Jesus and bind him, and lead him away to Annas first, the father in law of Caiaphas the high priest.

15—27. Simon Peter follows Jesus, and so does another disciple who is known to the high priest, and goes with Jesus into the palace of the high priest. But Peter stands without. The other disciple goes out and speaks to the damsel that keeps the door and brings in Peter. The damsel saith to Peter, "Art not thou also one of this man's disciples?" He saith, "I am not." The servants and officers make a fire of coals and warm themselves. Peter stands with them, and warms himself. The high priest asks Jesus of his disciples, and of his doctrine. Our Lord's reply. An officer strikes Jesus with the palm of his hand. Annas had sent him bound to Caiaphas. Peter stands

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ting on the right hand of power, and coming in the clouds of heaven. The high priest rends his clothes, saying, "He hath spoken blasphemy; what further need have ye of witnesses? behold now ye have heard his blasphemy. What think ye?" They answer, "He is guilty of death."

They spit in his face, and buffet him, and others smite him with the palms of their hands. Saying "Prophecy, thou Christ, Who is he that smote thee?"

69—75. Peter's denial. 1st, to a damsel. 2nd, to another with an oath. 3rd, to them that stood by, with cursing and swearing, "I know not the man." Immediately the cock crows, Peter remembers the word of Jesus, "Before the cock crows, thou shalt deny me thrice," and goes out and weeps bitterly.

XXVII. 1—2. When the morning is come, all the chief priests and elders take counsel against Jesus to put him to death. They bind him and lead him away, and deliver him to Pilate.

3—10. Judas repents and brings again the thirty pieces of silver to the chief priests and elders. They buy the potter's field. The Prophecy fulfilled, Zech. xi. 12, 13.

11—18. Jesus stands before the governor. The governor asks him "Art thou the king of the Jews?" Jesus answers, "Thou sayest." Accused of the chief priests and elders, Jesus answers never a word. The governor marvels. The custom at that feast, Barabbas. The question of Pilate to the Jews. Pilate knows that for envy they had delivered him.

19—23. The message of Pilate's

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shall do unto him whom ye call the King of the Jews?" They cry out again, "Crucify him." Pilate says again, "Why what evil hath he done?" They cry out the more exceedingly, "Crucify him."

15—44. Pilate willing to content the people, releases Barabbas unto them, and delivers Jesus, when he had scourged him, to be crucified. The soldiers lead him unto the hall, called *Prætorium*, they call together the whole band. They clothe him with purple, and plait a crown of thorns, and put it on his head, and begin to salute him "Hail, King of the Jews." They smite him on the head with a reed, and spit upon him and bowing their knees, worship him. When they have mocked him, they take the purple robe off from him, and put his own clothes on him and lead him out to crucify him. They compel one Simon a Cyrenian, who passed by out of the country, the father of Alexander and Rufus, to bear his cross. They bring him to a place called *Golgotha*. They give him to drink wine mingled with myrrh. Our Lord receives it not. When they had crucified him they part his garments by lot. It is the third hour, and they crucify him. The superscription of his accusation is written over, "The King of the Jews." They crucify two thieves with him. (Is. liii. 12.) They that pass by rail on him. Also the chief priests. At the sixth hour there is darkness over all the land until the ninth hour. At the ninth hour Jesus cries with a loud voice, "Eloi, Eloi, lama sabachthani?" Some fill sponge with vinegar and

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the cock crows. Our blessed Lord turns and looks upon Peter. Peter remembers the word of our Lord. And Peter goes out and weeps bitterly.

68—71. The men that hold Jesus, mock him and smite him, they blindfold him, and strike him on the face, and ask him saying, "Prophecy, who is it that smote thee?" And many other things blasphemously speak they against him. As soon as it is day, the elders and chief priests and scribes come together, and lead him into their council, saying, "Art thou the Christ? tell us." Our Lord's reply. Then say they all, "Art thou the Son of God?" And he says unto them, "Ye say that I am." They say, "What need we any further witness? for we ourselves have heard of his own mouth."

XXIII. 1—12. And the whole multitude arise and lead him to Pilate. They accuse him of perverting the nation and refusing to give tribute to Cæsar, saying that he himself is Christ a King. Pilate asks him, "Art thou the King of the Jews?" Jesus answers "Thou sayest it." Pilate declares he finds no fault in him. The people are more fierce, accusing him of stirring up the people, teaching the people, beginning from Galilee. Pilate sends our Lord to Herod. Herod is very glad to see Jesus, and questions him in many words. Our Lord answers nothing. Herod with his men of war, sets Jesus at nought, and mocks him, and arrays him in a gorgeous robe and sends him again to Pilate. The same day Herod and Pilate are made friends, being before at enmity.

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and warms himself. They say unto him, "Art thou not also one of his disciples?" He denies it, "I am not." One of the servants of the high priest, his kinsman whose ear Peter cut off, saith, "Did not I see thee in the garden with him." Peter then denies again, and immediately the cock crows.

28—40. Then they lead Jesus from Caiaphas to the hall of judgment, and it is early. They will not enter in lest they shall be defiled, but that they may eat the passover. Pilate goes out unto them, saying, "What accusation bring ye against this man?" They answer, "If he were not a malefactor we would not have delivered him up unto thee." Pilate says, "Take ye him and judge him according to your law." The Jews say, "It is not lawful for us to put any man to death." Pilate enters the judgment hall again, and calls Jesus, and asks him "Art thou the King of the Jews?" Jesus answers "Sayest thou this of thyself or did others tell it thee of me?" Pilate answers "Am I Jew? Thine own nation and the chief priests have delivered thee unto me, what hast thou done?" Jesus answers, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Pilate answers, "Art thou a King then?" Jesus answers, "Thou sayest that I am a King. To this end was I born, and for this cause came I into the world that I should bear witness unto the truth. Every one that is of the

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wife to him. The question of the governor, "Whether of the twain will ye that I release unto you?" They say, "Barabbas." Pilate asks, "What shall I do then with Jesus which is called Christ?" They say, "Let him be crucified." The governor asks, "Why what evil hath he done?" They cry out the more, "Let him be crucified."

24—25. Pilate takes water and washes his hands before the multitude, saying, "I am innocent of the blood of this just person, see ye to it." Then answer all the people, "His blood be on us, and on our children."

26—38. Pilate releases Barabbas. He scourges Jesus and delivers him to be crucified. The soldiers of the governor take Jesus, and the whole band, in the common hall, strip him and put on him a scarlet robe and plait a crown of thorns and put it on his head and a reed in his right hand. They mock our blessed Saviour as a king. They spit on him and smite him on the head with the reed. They take the robe from him, and put his own raiment on him and lead him away to crucify him. They compel Simon, a Cyrenian to bear his cross. Golgotha. They offer our blessed Lord, vinegar and gall. He refuses to take it. They crucify him. They part his garments by lot. They sit down and watch him there. They set up his accusation: "This is the King of the Jews." They crucify two thieves one on the right hand and the other on the left.

39—49. They that pass by revile our blessed Lord. Likewise the chief priests and scribes and

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put it on a reed, and give him to drink. Jesus cries with a loud voice, and gives up the ghost. The veil of the temple is rent in twain, from the top to the bottom. The centurion seeing what is done says, "Truly this man was the Son of God." Women look on afar off.

42—47. When the even is come, Joseph of Arimathea goes boldly unto Pilate and craves the body of Jesus. Pilate marvels if he be already dead, he enquires of the centurion, he gives the body to Joseph. He buys fine linen and takes him down, and wraps him in the linen, and lays him in a sepulchre, which was hewn in a rock, and rolls a stone to the door of the sepulchre. Mary Magdalene and Mary the mother of Jesus behold where he is laid.

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13—26. Pilate calls together the chief priests and elders of the people, and declares to them that after examining Jesus, both himself and Herod had found nothing worthy of death in him, that he will therefore chastise him and release him. They all cry out at once, "Away with this man, and release unto us Barabbas." Pilate willing to release Jesus, speaks again to them; They cry out "Crucify him, crucify him." Again the third time he says unto them, "Why, what evil hath he done, I have found no cause of death in him: I will therefore chastise him and let him go." They are instant with loud voices, requiring that he might be crucified. The voices of them and of the chief priests prevail. Pilate gives sentence that it shall be as they require. He releases him who had been committed to prison for sedition, and murder, and delivers Jesus to their will. They lead Jesus away and compel Simon a Cyrenian to bear his cross.

27—46. There follows Jesus a great company of people and of women bewailing and lamenting him. Jesus turning unto them, addresses them. Two malefactors are led with Jesus to be put to death. When they are come to a place called Calvary they crucify him and the malefactors one on the right hand and the other on the left. Then said Jesus, "Father, forgive them for they know not what they do." They part his garments and cast lots. The people stand deriding and the rulers also. The soldiers also mocked him; coming to him and offering him vinegar and

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truth heareth my voice." Pilate saith, "What is truth?" Pilate goes out again to the Jews saying, "I find in him no fault at all. But ye have a custom that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?" They all cry out, "Not this man but Barabbas." Now Barabbas was a robber.

XIX. 1—22. Then Pilate takes Jesus, and scourges him. The soldiers mock him as a King. Pilate goes forth again and brings Jesus forth wearing the crown of thorns and the purple robe, and Pilate saith, "Behold the man." When the chief priests and officers see him, they cry out "Crucify him, crucify him." Pilate saith, "Take ye him and crucify him, for I find no fault in him." The Jews reply, "We have a law and by our law he ought to die, because he made himself the Son of God." Pilate is the more afraid, and goes again into the judgment hall, and saith unto Jesus, "Whence art thou?" But Jesus gives no answer. Then Pilate saith, "Speakest thou not unto me, knowest thou not that I have power to crucify thee and have power to release thee?" Jesus answers. "Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." Thenceforth Pilate seeks to release Jesus. The Jews cry out "If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar." Pilate brings Jesus forth, and sits down in the judgment seat in a place

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elders. The thieves also which were crucified with him.

From the sixth hour there is darkness until the ninth hour. At the ninth hour Jesus cries with a loud voice, "Eli, Eli, lama sabachthani!" Some say "This man calleth Elias." One runs and fills a sponge with vinegar, and puts it on a reed, and gives him to drink. The rest said, "Let be, let us see if Elias will come to help him."

50—61. Jesus cries with a loud voice, and gives up the ghost. The veil of the temple is rent. The earth quakes and the rocks are rent. The graves open and many bodies which slept arise. The centurion, and they that are with him watching Jesus, seeing these things say, "Truly this was the Son of God." Many women are there looking afar off. When the even is come Joseph of Arimathea begs the body of Jesus. Pilate commands it to be given up. Joseph wraps the body in a clean linen cloth and lays it in his own new tomb hewn out in the rock and rolls a stone to the door of the sepulchre and departs. Mary Magdalene and the other Mary sit opposite the sepulchre.

62—66. The next day, that follows the day of preparation, the chief priests and Pharisees come together unto Pilate, saying, "Sir, we remember that that deceiver said, while he was yet alive, 'After three days I will rise again.' Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, 'He is risen from the dead,' so the last error shall be worse

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saying, "If thou be the King of the Jews, save thyself." The superscription is written over him, in Greek, and Latin, and Hebrew, "This is the King of the Jews." One of the malefactors rails on Jesus, saying, "If thou be the Christ, save thyself and us." The other rebukes him, saying, "Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly: for we receive the due reward of our deeds: but this man hath done nothing amiss." And he saith unto Jesus, "Lord, remember me when thou comest into thy kingdom." Our Lord replies, "Verily I say unto thee, To-day shalt thou be with me in Paradise." There is darkness on the earth, from the sixth to the ninth hour. The sun is darkened, and the veil of the temple is rent in twain. When Jesus had cried with a loud voice he says "Father, into thy hands I commend my spirit," and having said thus he gives up the ghost.

47—49. The centurion seeing these things, glorifies God, saying "Certainly this was a righteous man." The people beholding these things smite their breasts and return. All the acquaintance of our blessed Lord, and the women which followed him from Galilee, stand afar off, beholding these things.

50—54. There is a man named Joseph, a counsellor of Arimathea, a good man, who had not consented to their counsel and deed, who waited for the kingdom of God. He goes unto Pilate and begs the body of Jesus. He takes it down, and wraps it in linen, and lays it in a sepulchre hewn in stone, where man never before

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that is called the Pavement. It is the preparation of the passover and about the sixth hour. He saith unto the Jews "Behold your King." They cry out, "Away with him, away with him, crucify him." Pilate saith, "Shall I crucify your King?" The chief priests reply, "We have no king but Cæsar." He delivers Jesus to be crucified. They take Jesus and lead him away to a place called the place of a skull. They crucify our blessed Saviour, and two other with him, on either side one. Pilate writes a title, and puts it on the cross, "Jesus of Nazareth the King of the Jews." in Hebrew, and Greek, and Latin. The chief priests object to it. Pilate says "What I have written, I have written."

25—37. The soldiers part the garments of our blessed Lord, and cast lots for his coat. Jesus commits his mother to the care of the disciple whom he loved.

Our blessed Lord after this, knowing that all is accomplished, saith "I thirst." There is set a vessel full of vinegar: they fill a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus had received the vinegar, he saith, "It is finished:" and he bows his head, and gives up the ghost. The Jews beseech Pilate that the legs of those on the cross may be broken, and that they may be taken away. The soldiers break the legs of the first, and of the other which was crucified with him. But when they come to Jesus they break not his legs, but one of the soldiers with a spear pierces his side, and forthwith comes thereout blood and water. He

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than the first." Pilate's answer, "Ye have a watch: go your way, make it as sure as ye can." So they go, and make the sepulchre sure, sealing the stone, and setting a watch.

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was laid. This day is the preparation. The women also follow after and behold the sepulchre, and how his body is laid, and they return and prepare spices and ointments and rest the sabbath day, according to the commandment.

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that saw it bears record, and his record is true, and he knoweth that he saith true, that ye might believe. Thus the scripture is fulfilled.

38—42. After this Joseph of Arimathea, a secret disciple of Jesus, beseeches Pilate that he may take away the body of Jesus. Nicodemus comes also with him and brings a mixture of myrrh and aloes. They take the body and bind it in linen clothes with the spices. In the place where he was crucified is a garden, and in the garden a new sepulchre wherein was never man laid. There lay they Jesus, for the sepulchre is nigh at hand.

PERIOD VII. FROM OUR BLESSED LORD AND SAVIOUR'S
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CHAP. XXVIII. 1—10. In the end of the sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary, come to see the sepulchre. And there is a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his garment white as snow. The keepers tremble for fear of him. The angel encourages the women and informs them that Jesus is risen. He invites them to see the place where the Lord lay, and commands them to go and tell his disciples that he is risen from the dead, and goes before them into Galilee. They depart from the sepulchre with fear and great joy, and run to tell the disciples. As they go, Jesus meets them, saying, "All hail." They fall at his feet and worship him. Jesus commands them, "Be not afraid; go tell my brethren, that they go into Galilee, and there shall they see me."

11—15. As they are going, some of the watch come into the city, and shew the chief priests all things that were done. And when they are assembled with the elders, and have taken counsel, they give large money unto the soldiers, saying, "Say ye, his disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him and secure you. They take the money and do as they are taught, and this saying is commonly reported among the Jews until this day.

16—20. The eleven disciples

CHAP. XVI. 1—8. And when the sabbath was past, Mary Magdalene, and Mary the mother of Jesus and Salome had bought sweet spices, that they may anoint him. Very early in the morning, the first day of the week, they come unto the sepulchre, at the rising of the sun. They say among themselves "Who shall roll away the stone from the door of the sepulchre?" They look and behold the stone is rolled away, for it was very great. They enter the sepulchre, and see a young man sitting on the right side clothed in a long white garment. They are affrighted. He tells them, "Ye seek Jesus of Nazareth he is risen, behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him as he said unto you." They go out quickly, and flee from the sepulchre, for they tremble and are amazed, neither say they anything to any man, for they are afraid.

9—20. When Jesus is risen early the first day of the week he appears first to Mary Magdalene. She goes and tells them that had been with him as they mourn and weep. When they hear that he is alive, and had been seen of her, they believe it not. After this he appears in another form unto two of them as they walk into the country. They go and tell it to the residue, but neither do they believe. Afterward he appears unto the eleven as they sit at meat, and upbraids them with their unbelief and hardness of heart, because they

RESURRECTION TO HIS ASCENSION INTO HEAVEN.

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CHAP. XXIV. 1—12. Now upon the first day of the week, very early in the morning the women come unto the sepulchre bringing the spices which they had prepared, and certain others with them. They find the stone rolled away. They enter in and find not the body of the Lord Jesus. As they are perplexed, two men stand by them in shining garments. As the women are afraid and bow down their faces to the earth, they say unto them, "Why seek ye the living among the dead? He is not here but is risen, remember how he spake unto you when he was yet in Galilee." They remember his words, and return from the sepulchre, and tell his words to the eleven and all the rest. Mary Magdalene, and Joanna, and Mary the mother of James and other women that are with them, are they who tell these things unto the Apostles. Their words seem as idle tales, and they believe them not. Then Peter arises, and runs to the sepulchre and stoops down, and beholds the linen clothes laid, and departs wondering in himself at that which was come to pass.

13—48. And behold, two of them the same day go to a village called Emmaus which is from Jerusalem threescore furlongs. As they talk together of what had happened, Jesus draws near and goes with them, but their eyes are holden that they should not know him. Jesus asks them what manner of communication they have one with another, as they walk and are sad! Cleophas answers, "Art thou only a

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CHAP. XX. 1—10. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. She runneth and telleth Simon Peter and the other disciple whom Jesus loved, and saith, "They have taken away the Lord out of the sepulchre and we know not where they have laid him." Peter and the other disciple run to the sepulchre, the other disciple outruns Peter and comes first to the sepulchre. He stoops down and sees the linen clothes lying, yet goes not in. Then cometh Simon Peter and goes into the sepulchre and sees the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then goes in that other disciple, which came first to the sepulchre and he sees and believes. For as yet they know not the scriptures that he must rise again from the dead. The disciples return to their own homes.

11—18. But Mary stands without weeping at the sepulchre. As she weeps, she stoops down, and looks into the sepulchre; and sees two angels in white sitting, one at the head, and the other at the foot where the body of Jesus had laid. They say unto her "Woman, why weepest thou?" She replies, "Because they have taken away my Lord, and I know not where they have laid him." When she had thus said, she turns back and sees Jesus standing, and knows not that it is Jesus. Jesus saith

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go into Galilee, into a mountain where Jesus had appointed them. When they see him, they worship him, but some doubt. Jesus comes and speaks to them, saying, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing in the name of the of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, unto the end of the world." Amen.

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believed not them that had seen him after he was risen. Jesus commands them, "Go ye into all the world and preach the gospel to every creature. He that believeth, and is baptized shall be saved, but he that believeth not shall be damned." He tells them of the miracles that shall follow them that believe. After the Lord had spoken these things, he is received up into heaven and sitteth on the right hand of God. The disciples go forth preaching, the Lord working with them and confirming the word with signs following. Amen.

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stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" Jesus saith unto them, "What things?" They say "Concerning Jesus of Nazareth, a prophet mighty in deed and word before God and all the people. Whom the chief priests and our rulers have delivered to be condemned to death and have crucified; but we trusted that it had been he which should have delivered Israel. Besides all this to-day is the third day since these things were done, Yea and certain women of our company made us astonished, who were early at the sepulchre, and found not his body, but returned saying they had seen a vision of angels, which said that he was alive. Certain of them with us went to the sepulchre and found as the women had said, but him they saw not." Jesus says, "O fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory." And beginning at Moses and all the prophets he expounds unto them in all the scriptures the things concerning himself. They draw near to the village. They constrain Jesus to abide with them. As he sits at meat he takes bread and blesses it and breaks, and gives to them. Their eyes are opened, they know him, and he vanishes out of their sight. They say unto one another, "Did not our heart burn within us, while he talked with us by the way, and while he opened the Scriptures?" They arise the same hour and return to Jerusalem, and find the eleven

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unto her, "Woman, why weepest thou? whom seekest thou?" She, supposing him to be the gardener, saith, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." Jesus saith unto her "Mary!" She turned herself and saith "Rabboni, (Master.)" Jesus saith unto her, "Touch me not; for I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and your God." Mary Magdalene comes and tells the disciples that she had seen the Lord, and that he had spoken these things unto her.

19—23. The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, Jesus comes, and stands in the midst and saith, "Peace be unto you." He shews them his hands and his side. The disciples are glad. Jesus saith again, "Peace be unto you, as my Father hath sent me, even so send I you." And he breathes on them and says, "Receive ye the Holy Ghost; whosesoever sins ye retain, they are retained."

24—31. Thomas was not present. The other disciples tell him "We have seen the Lord." He replies, "Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe." After eight days, the disciples are within, and Thomas with them. Jesus comes and stands in the midst, and saith, "Peace be unto you." Then saith he to Thomas, "Reach hither thy finger and behold my

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together, and them that are with them, saying, "The Lord is risen indeed and hath appeared to Simon." They tell what things were done in the way, and how he was known to them in breaking of bread. As they are speaking, Jesus himself stands in the midst and says, "Peace be unto you." They are terrified and affrighted and suppose they have seen a spirit. Jesus says unto them. Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet. Handle me and see, for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken he shewed them his hands and his feet. While they yet believed not for joy, and wondered, he says unto them, "Have ye any meat?" They give him a piece of broiled fish and of an honey comb. And he takes it, and eats before them. Jesus explains to them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Then opens he their understandings that they may understand the scriptures. "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

49—53. Our Lord commands his disciples, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

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hands and reach hither thy hand and thrust it into my side, and be not faithless but believing." Thomas answers, "My Lord and my God." Jesus saith unto him. "Thomas, because thou hast seen me thou hast believed, blessed are they that have not seen, and yet have believed." Many other signs did Jesus in the presence of his disciples which are not written in this book, but these are written that ye might believe that Jesus is the Christ, the Son of God.

XXI. 1—25. After these things Jesus manifests himself again to them at the sea of Tiberias.

Simon Peter, and Thomas, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other disciples are together. Simon Peter saith "I go a fishing." They also went with him and that night they caught nothing. In the morning Jesus stands on the shore. The disciples know him not. Jesus enquires if they have any meat. They answer "No." He commands them to cast the net on the right side of the ship and they will find. They cast and are not able to draw for the multitude of fishes. The disciple whom Jesus loved says, "It is the Lord." Simon Peter, when he hears it, girds on his coat and casts himself into the sea, and the other disciples come in a little ship, for they are not far from land, dragging the net with fishes. When they are come to land, they see a fire of coals there, and fish laid thereon and bread. Jesus commands them to bring of the fish. Simon Peter draws the net to land full of great fishes, 153. Jesus says to them "Come and dine." None of the disciples dare ask him, knowing that it is the

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Our Lord leads them out as far as Bethany, and lifts up his hands, and blesses them. As he blesses them he is parted from them, and carried up into heaven. They worship him and return to Jerusalem with great joy. And are continually in the temple praising and blessing God. Amen.

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Lord. Jesus cometh and taketh bread and giveth them and fish likewise. This is now the third time that Jesus showed himself to his disciples after he was risen from the dead. When they have dined Jesus addresses Simon Peter, "Simon, son of Jonas, lovest thou me more than these?" Simon replies "Yea, Lord, thou knowest that I love thee." Jesus saith unto him, "Feed my lambs." Again the second time, "Simon, son of Jonas, lovest thou me?" Jesus says unto him. "Feed my sheep" Again the third time, "Simon, son of Jonas, lovest thou me." Peter is grieved, that our blessed Lord asks him a third time and he replies. "Lord, thou knowest all things, thou knowest that I love thee." Jesus says unto him, "Feed my sheep. Verily, I say unto thee when thou wast young, thou girdedst thyself and walkedst whither thou wouldest : but when thou shall be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." Jesus spake this signifying by what death he should glorify God. When our Lord had said this he commands them "Follow me." Peter seeing the disciple whom Jesus loved following saith "And what shall this man do?" Our blessed Lord replies, "If I will that he tarry till I come, what is that to thee, follow me." Then this saying is circulated among the brethren, that that disciple shall not die; but Jesus said not he shall not die, but "If I will he tarry till I come, what is that to thee?" This is the disciple which writes these things, and we know his testimony is true.

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QUESTIONS OF THE STATE COMMISSION

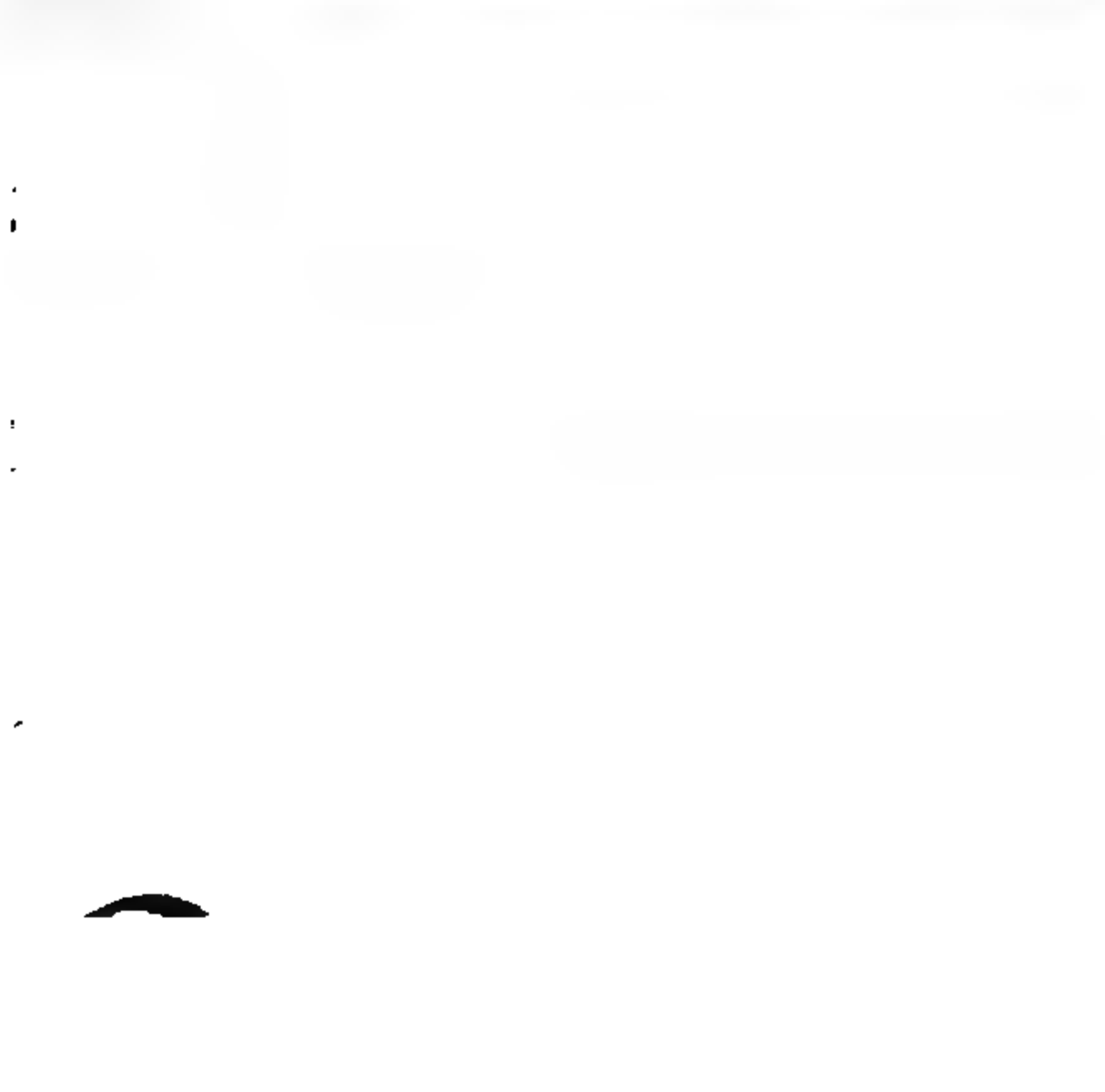
BY HARRISON

BY G. L. H.

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There are many other things that Jesus did, the which if they should be written every one, I suppose the world itself could not contain the books that should be written. Amen.



HARMONY OF THE GOSPELS.

"In our readings of the Bible," says Dr. Chalmers, "we often acquit ourselves of the task very currently, and are apt to speed our way over whole phrases, without being at all arrested by any thought or feeling of their significance, and that too, with a book where there is nothing insignificant." Such is the case in our use of the word Gospel; from our familiarity with the word, we use it without feeling the depth of meaning and of interest there is to us in the expression. In the Book called the Gospel according to St. Matthew, we find the words "The gospel of the kingdom;" in the Gospel according to St. Mark, the words, "The beginning of the gospel of Jesus Christ, the Son of God." "Jesus came into Galilee preaching the gospel of the kingdom of God;" and in the Gospel according to St. Luke, "the gospel;" the word is not used in the Gospel according to St. John, but in the Acts of the Apostles, the Epistles of St. Paul, and St. Peter, and the book of Revelation, we find the word frequently used. The word "Gospel" is the Anglo-Saxon translation of the Greek word, of which the full meaning and intention is given us in the address of the Angel to the Shepherds at Bethlehem, "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." If we seek for a brief delineation of what the Gospel really is, we shall find it in the third chapter of the Gospel according to St. John, as expounded by our Saviour himself to Nicodemus.

This word, the glad tidings, or good message from God to man, ("Glory to God in the highest, and on earth peace, good will towards men.") is transferred from the message itself, to denominate the writings of those who have handed down to us, a history of its first proclamation by St. John, and its full developement in our blessed Lord and Saviour. From the Greek word Euaggelion, comes the Latin Evangelium, and hence our word Evangelists, the writers of the four Books which bear their names. These have been received in the Church in all ages, as the only gospels which are genuine and authentic, and have been believed in by all faithful Christians, whose best testimony is their own conscience, the internal testimony of the Holy

Spirits, bearing witness to their spirits, to whom it has been given to receive in simple and unhesitating faith these Divine oracles.

"Yon cottager, who weaves at her own door,
Pillar and bobbin, all her little store ;
Content though homely, and cheerful if not gay,
Struggling her threads about the living day,
Just earns a scanty pittance : and at night,
Lies down secure, her heart and pocket light.
She, for her humble sphere by nature fit,
Has little understanding and no wit,
Receives no praise, but though her lot be such,
True to her duty, she renders much ;
Just knows, and knows no more, her Bible true,
A truth the brilliant Frenchman never knew ;
And in that charter reads with sparkling eyes
Her title to a treasure in the skies."

Let us then without doubt and hesitation put our trust and confidence as we have done, from our earliest youth, in these blessed writings.

In reference to this subject, I cannot do better than quote the following note in the "Lives of Robert and James Haldane by Alexander Haldane, Esq."

"There is an interesting anecdote ; which was related by the late Rev. D. Walter Buchanan, with reference to one of the means which seems to have been provided in order to secure the New Testament either from interpolation or corruption.—

'I was dining' said Dr. Buchanan 'some time ago with a literary party at old Mr. Abercromby's of Tullibody, (the father of Ralph Abercromby, who was slain in Egypt) and we spent the evening together. A gentleman present put a question which puzzled the whole party. It was this—'Supposing all the New Testaments in the world had been destroyed at the end of the third century could their contents have been recovered from the writings of the first three centuries!' The question was novel to all and no one even hazarded a guess in answer to the inquiry. About two months after this meeting I received an invitation to breakfast with the Lord Hailes (Sir David Dalrymple) next morning. He had been of the party. During breakfast he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the first three Centuries. 'I remember it well, and have thought of it often, without being able to form any opinion or conjecture on the subject.' 'Well,' said Lord Hailes, 'that question quite accorded with the turn or taste of my antiquarian mind. On returning home, as I knew I had all the writings of these centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible.' Pointing to a table covered with papers he said, 'There have I been busy for those two months searching for chapters, half chapters, and sentences of the New Testa-

ment, and have marked down what I found, and where I have found it, so that any person may examine and see for himself. I have actually discovered the whole New Testament except seven or eleven verses (I forget which) which satisfied me that I could discover them also.' 'Now,' said he 'here was a way in which God concealed and hid the treasures of his word, that Julian, the apostate Emperor, and other enemies of Christ who wished to extirpate the gospel from the world, never would have thought of, and though they had, they never could have effected their destruction.'

These Books of the New Testament together with the Old Testament, have been handed down to us from generation to generation, the only genuine, authentic, and inspired writings that have been received into the Christian Church. And how have they been handed down? Printing was invented not earlier than A.D. 1443 when "John Gansfleisch of Sulzloch (Sorgenloch) commonly called Gutenberg of Mainz, who had already tried many experiments during a sojourn of twenty years at Strasburgh, and on his return to his native town, brought his plans to perfection with the assistance of Peter Schoffer, and a rich goldsmith named John Faust. The first printed book was Gutenberg's Latin Bible (finished in 1456.)" Before this time all books were written; the original manuscripts of the New Testament have long since perished, but a great number of manuscripts are now in existence, which contain some part of the Scriptures, none which contain a perfect copy of the whole. The materials on which manuscripts are written assist in determining their age. In the present day in India a leaf is commonly used for writing on, the Palmyra leaf. The Latin word *Liber*, which we translate Book, is the inner bark of a tree, which was used for the purpose of writing on. But there are four substances on which manuscripts have been written, and on which they have been handed down to us. 1. Papyrus. 2. Leather. 3. Parchment. 4. Paper. We derive our word Bible, from the name of the plant the Egyptians used for making rolls for writing on, the *Byblus*, which was also called Papyrus, from which we have also the word Paper.

"This plant, the *Cyperus Papyrus* of modern botanists, mostly grew in Lower Egypt, in marshy land, or in shallow brooks and ponds formed by the inundation of the Nile, where they bestowed much pains on its cultivation." "The mode of making papyri was this;—The interior of the stalks of the plant after the rind had been removed, was cut up into thin slices in the direction of their length, and these being laid on a flat board, in succession, similar slices were placed over them at right angles; and their surfaces being cemented together by a sort of glue, and subjected to a proper degree of pressure, and well dried, the papyrus was completed." "The papyrus is now no longer used, but some few individuals continue to make it in Sicily as a curiosity; and sheets from the plant, which still grows in the *Anapus* near Syracuse, are offered to travellers, as curious specimens of an obsolete manufacture." The papyrus is said to be no longer found in Egypt, so that the Prophecy of Isaiah xix. 7. is literally fulfilled. "The paper-reeds by the brooks, by the mouth of the brooks, and

every thing sown by the brooks, shall wither, be driven away, and be no more."

"Papyri are of the most remote Pharaonic periods; and the same mode of writing on them is shown from the sculptures to have been common in the age of Sulphis, or Cheops, the builder of the great Pyramid 2000 years before Alexander's conquest of Egypt."

"It is uncertain until what period paper made of the papyrus continued in general use; there are some deeds and other documents in the Vatican of the fifth and sixth centuries, and in the Munich library of the seventh, in minuscules; and there is evidence of its being occasionally employed, to the end of the seventh century, when it was superseded by parchment."

"Parchment, indeed, had been invented long before, and is supposed to have been first used for writing in the year 250 before our era, by Eumenes, King of Pergamus; who being desirous of collecting a library which should vie with that of Alexandria, and being prevented by the jealousy of the Ptolemies from obtaining a sufficient quantity of papyrus, had recourse to this substitute, and this adoption of it at Pergamus obtained for it the lasting name of Pergamena (parchment,) it was made of the skin of sheep and of calves; but to the former the name of parchment is more correctly applied, as to the latter that of vellum. The use of parchment, or of prepared skins, for writing upon, was not however first suggested at Pergamus; it had been known ages before in Egypt, and "records kept in the temple" are mentioned in the time of the eighteenth Dynasty, (1200 years before Eumenes, written upon skin called Thr, or Tabar—a name which, as Mr. Birch thinks, resembles the Chaldee Tzar. Rolls of leather are also found in the tombs, buried with the deceased in lieu of papyri, which are of a very early period, and were adopted in consequence of the high price of the papyrus paper."

"The early Arabs committed their poetry and compositions to the shoulder-bones of sheep: they afterwards obtained the papyrus paper from Egypt on which the poems called *Moullaqat* were written, in gold letters, and after their conquests in Asia and Africa, these people so speedily profited by the inventions of the nations they subdued, that parchment was manufactured in Syria, Arabia, and Egypt, which in colour and delicacy might vie with our modern paper. It speedily superseded the use of the papyrus, and continued to be employed until the discovery of the method of making paper from cotton and silk, called *Carta bombycina*, which is proved by Montfaucon to have been known at least as early as A.D. 1100; and is supposed to have been invented about the beginning of the ninth century. Being introduced into Spain from Syria, it was denominated *Carta Dalmascena*; and manuscripts on cotton paper are said to exist in the Vatican, written in the eleventh century. There are also some on cotton paper in the Munich library, of the eleventh century, and of linen at the beginning of the fourteenth." The foregoing information is from "A popular account of the Ancient Egyptians by Sir J. Gardner Wilkinson." The Rev. T. Hartwell Horne, in his "Introduction to the critical study and knowledge of the Scriptures," and Dr. Macbride in his Lectures

the Diatesaron," have digested the labours of previous writers on the manuscripts of the Bible, and brought them into a smaller compass, and we must be content with a few interesting facts as copied from them.

The manuscripts of the Bible are,

- 1st. Those containing the Old Testament in Hebrew.
- 2nd. Those containing the Old Testament in Greek.
- 3rd. Those containing the whole Bible in Greek.
- 4th. Those containing the New Testament in Greek.
- 5th. Those in other languages.

For Dr. Kennicott's edition of the Hebrew Bible "more than 600 Hebrew manuscripts, and sixteen manuscripts of the Samaritan Pentateuch, were discovered in different libraries in England, and on the Continent : many of which were wholly collated, and others consulted on important passages." In 1776 the 1st. vol. of Dr. Kennicott's Hebrew Bible was delivered to the public, and in 1780 the second volume. It was printed at the Clarendon Press, and the University of Oxford has the honour of having produced the first critical edition upon a large scale, both of the Greek Testament and of the Hebrew Bible."

"Although, the Hebrew Text of the Old Testament has descended to our times uncorrupted, yet with all the care which the ancient copyists could bestow, it was impossible to preserve it free from mistakes, arising from the interchanging of the similar letters of the Hebrew Alphabet, and other circumstances incident to the transcription of ancient manuscripts."

The Rabbins boldly asserted, and through a credulity rarely to be paralleled, it was implicitly believed, that the Hebrew Text was absolutely free from error, and that in all the manuscripts of the Old Testament not a single various reading of importance could be produced. Father Morin was the first person who ventured to impugn this notion in his "*Exercitationes in utrumque Samaritanorum Pentateuchum*," published at Paris in 1631. Morinus was soon followed by Louis Cappel whose *Critica Sacra* was published in 1650 who pointed out a great number of errors in the printed Hebrew, and showed how they might be corrected by the ancient versions and common rules of criticism. He did not however advert to the most obvious and effectual means of emendation, namely a collation of Hebrew manuscripts; and valuable as his labours unquestionably are, it is certain that he neither used them himself, nor invited others to have recourse to them, in order to correct the sacred text. Cappel was assailed by various opponents, but chiefly by the younger Buxtorf, in his *Anticritica*, published at Basil in 1650, who attempted but in vain to refute the principles he had established. In 1657, Bishop Walton, in his *Prolegomena* to the London Polyglott Bible, declared in favour of the principles asserted by Cappel, acknowledged the necessity of forming a critical apparatus for the purpose of obtaining a more correct text of the Hebrew Bible, and materially contributed to the formation of one by his own exertions. Subsequently Biblical critics acceded to the propriety of their arguments, and since

the middle of the 17th Century the importance and necessity of collecting Hebrew manuscripts have been generally acknowledged." Dr. Kennicott's "splendid work was preceded by two dissertations on the state of the Hebrew text, published in 1758 and 1759, the object of which was to shew the necessity of the same extensive collation of Hebrew manuscripts as had already been undertaken for the Greek manuscripts."

"The utility of the proposed collation being generally admitted, a very liberal subscription was made to defray the expenses of the collation, amounting on the whole to nearly ten thousand pounds, and the name of his late Majesty, headed the list of subscribers. Various persons were employed both at home and abroad: but of the foreign Literati the principal was Professor Bruns of the University of Helmstadt, who not only collated Hebrew manuscripts in Germany, but went for that purpose into Italy and Switzerland. The business of collation continued from 1760 to 1769 inclusive, during which period Dr. Kennicott published annually an account of the progress which was made."

"In the period between the 6th and 12th Centuries the Jews had two celebrated Academies, at Babylon in the East, and Tiberias in the West; where their literature was cultivated, and the Scriptures were frequently transcribed. Hence arose two recensions of the Hebrew Scriptures, which were collated in the 8th or 9th Century. The various readings were noted, and have been transmitted to our time under the appellation of the Oriental and Occidental or Eastern and Western readings. They are variously computed at 210, 216, 220, and are printed by Bishop Walton in the Appendix to the Polyglott Bible. In the early part of the 11th Century, Aaron ben Asher, president of the academy at Tiberias, and Jacob ben Naphtali president of the academy at Babylon collated the Manuscripts of the Oriental and Occidental Jews. The discrepancies observed by them amount to upwards of 864; with one single exception they relate to the vowel points, and consequently are of little value, they are also printed by Bishop Walton. The Western Jews, and our printed editions of the Hebrew Scriptures, almost wholly follow the recension of Aaron ben Asher."

"Among the Jews, five exemplars have been particularly celebrated for their singular correctness, and from them, all their subsequent copies have been made. 1. The Codex of Hillel, 2. of Ben Asher also called the Palestine or Jerusalem Codex, 3. of Ben Naphtali, or the Babylonian Codex, 4. the Pentateuch of Jericho, and 5. the Codex Sinai. As the Hebrew manuscripts which have been in use since the eleventh Century have all been corrected according to some particular recension, they have from this circumstance been classed into families, according to the countries where such recension has obtained. 1. Spanish Manuscripts. 2. Oriental Manuscripts. 3. German Manuscripts. 4. Italian."

"Dr. Kennicott states that almost all the Hebrew manuscripts of the Old Testament, at present known to be extant, were written between the years 1000 and 1457, whence he infers that all the manu-

scripts written before the year 700 or 800 were destroyed by some decree of the Jewish senate on account of their many differences from the copies then declared genuine."

"It was long a desideratum with Biblical Scholars to obtain the Hebrew Scriptures from the Jews who are settled in India and other parts of the East. It was reasonably supposed, that, as these Jews had been for so many ages separated from their brethren in the west, their manuscripts might contain a text derived from the autographs of the sacred writers, by a channel independent of that through which the text of our printed Bibles has been transmitted to us. Dr. Kennicott was very anxious to obtain a copy, or at least a collation of a manuscript from India or China for his edition of the Hebrew Bible, in the expectation that it would exhibit important variations from the Masoretic editions; but he was unsuccessful in his endeavours to procure it, and the honour of first bringing an Indian manuscript of the Hebrew Scriptures into Europe was reserved for the late Rev. Dr. Buchanan. Among the Biblical manuscripts brought from India by this learned and pious divine, and which are now deposited in the public library at Cambridge, there is a roll of the Pentateuch which he procured from the black Jews in Malabar, who (there is strong reason to believe) are a part of the remains of the first division of that nation by Nebuchadnezzar. The date of this manuscript cannot now be ascertained; but its text is supposed to be derived from those copies which their ancestors brought with them into India. These Jews, on being interrogated, could give no precise account of it; some replied that it came originally from Senna in Arabia, others of them said, it was brought from Cashmere. The Cabul Jews, who travel annually into the interior of China, remarked that in some synagogues the Law is still found written on a roll of leather, made of goat-skins, and dyed red. It is evident that the Jews in the time of Moses had the art of preparing and dyeing skins; for rams' skins dyed red made a part of the covering of the Tabernacle, and it is not impossible, that the very autograph of the Law, written by the hand of Moses was written on skins so prepared. The ancient rules prescribed to the Jewish scribes direct that the Law be so written, provided it be done on the skins of clean animals, such as sheep, goat or calf skins: therefore this manuscript, and many others in the hands of the Jews, agree in the same as an ancient practice. The Cabul Jews, above noticed, shew that copies of the Law, written on leather skins, are to be found, among their people in India and China, and hence we have no doubt, that such are copies of very ancient manuscripts. The Cambridge roll, or Indian copy of the Pentateuch, which may also be denominated Malabaric, is written on a roll of goat skins dyed red, and was discovered by Dr. Buchanan, in the record chest of a synagogue of the black Jews, in the interior of Malayala in the year 1806. It measures 48 feet in length, and in breadth about 22 inches or a Jewish cubit. The book of Leviticus, and the greater part of the book of Deuteronomy are wanting. It appears, from calculation that the original length of the roll was not less than 90 English feet. In its present condition it consists of 37 skins; containing 117 columns of

writing perfectly clean and legible ; and exhibits a noble specimen of the manner and form of the most ancient Hebrew manuscripts among the Jews. The columns are a palm of 4 inches in breadth, and contain from 40 to 50 lines each, which are written without vowel points, and in all other respects according to the rules prescribed to the Jewish scribes or copyists. Mr Yents (from whose collation of this manuscript this account is abridged) has diligently examined and collated this manuscript with the printed text of Vander Hooft's edition of the Hebrew Bible ; and the result of his investigation is, that the amount of variations in the whole does not exceed 10, and that none of them are found to differ from the common readings as to the sense and interpretation of the text, but are merely additions or omissions of a jod or vau letter, expressing such words full or deficient, according to the known usage of the Hebrew tongue. But even this small number of readings was considerably reduced, when compared with the text of Athias' edition printed at Amsterdam in 1661, so that the integrity of the Hebrew text is confirmed by this valuable manuscript ; so far as it goes, its testimony is unquestionably important. Four readings are peculiar to this copy, which are not to be found in Dr. Kennicott's edition of the Hebrew Bible ; and many minute Masoretical distinctions, chiefly relative to the formation of the letters in certain words, shew that the Masora of the Eastern Jews has its peculiarities, not common with that of the Western Jews : whence it is certainly determined that the present roll is not a copy from any exemplar of the Jews in Europe ; for no other synagogue rolls known in Europe are observed to have the same characteristics, at least as far as appears from any description of Hebrew manuscript that is extant."

"Among Hebrew manuscripts must be classed the Samaritan Pentateuch, which differs in some few respects from the Hebrew Pentateuch but is generally considered of equal authority by Dr. Kennicott. Although it was known to, and cited by the ancient fathers, yet it afterwards fell into oblivion for a 1000 years, so that its very existence began to be questioned. Joseph Scaliger was the first who excited the attention of learned men to it. M. Peirese procured a copy from Egypt, which together with the ship that brought it was unfortunately captured by pirates. More successful was the venerable Arbp. Usher, who procured 6 copies from the East ; and from another copy purchased by Pietro della Valle for M. de Rancy, Father Morinus printed the Samaritan Pentateuch for the first time in the Paris Polyglott. This was afterwards reprinted in the London Polyglott by Bishop Walton, who corrected it from three manuscripts which had formerly belonged to Archbishop Usher. A neat edition of this Pentateuch in Hebrew characters was edited by the late Rev. Dr. Blayney in 8vo. Oxford, 1790."

"Originally, the text of the Sacred Books was written without any breaks or divisions into chapters or verses, or even into words : so that a whole book, as written in the ancient manner, was in fact but one continued word. Many ancient Greek and Latin manuscripts thus written are still extant. The sacred writings having undergone an

infinite number of alterations by successive transcriptions, during the lapse of ages, whence various readings had arisen, the Jews had recourse to a canon, which they judged to be infallible, in order to fix and ascertain the reading of the Hebrew text, and this rule they called *Masora* or tradition, as if this critique were nothing but a tradition which they had received from their ancestors. Accordingly they pretend, that, when God gave the law to Moses, on Mount Sinai, he taught him, first, its true reading, and secondly its true interpretation, and that both these were handed down by oral tradition, from generation to generation, until at length they were committed to writing. The former of these, viz. the true reading, is the subject of the *Masora*; the latter or true interpretation is that of the *Mishna* and *Gemara*."

"The *Masoretic* notes and criticisms relate to the books, verses, words, letters, vowel points, and accents. The *Masorites* or *Masoretes*, as the inventors of the system were called, were the first who distinguished the books and sections of books into verses. They marked the number of all the verses of each book and section, and placed the amount at the end of each in numeral letters, or in some symbolical word formed out of them; and they also marked the middle verse of each book. Further, they noted the verses where something was supposed to be forgotten; the words which they believed to be changed; the letters which they deemed to be superfluous; the repetitions of the same verses, the different readings of the words which are redundant or defective, the number of times that the same word is found at the beginning, middle, or end of a verse; the different significations of the same word; the agreement or conjunction of one word with another; what letters are pronounced, and what are inverted, together with such as hang perpendicular, and they took the number of each, for the Jews cherish the sacred books with such reverence, that they make a scruple of changing the situation of a letter which is evidently misplaced; supposing that some mystery has occasioned the alteration. They have likewise reckoned which is the middle part of the Pentateuch, which is the middle clause of each book, and how many times each letter of the Alphabet occurs in all the Hebrew Scriptures. Such is the celebrated *Masora* of the Jews. At first it did not accompany the text; afterwards the greatest part of it was written in the margin. In order to bring it within the margin, it became necessary to abridge the work itself. This was called the *little Masora*, but being too short, a more copious abridgment was inserted which was called the *great Masora*. The omitted parts were added at the end of the text, and called the *final Masora*."

"In Jewish manuscripts and printed editions of the Old Testament, a word is often found with a small circle annexed to it, or with an asterisk over it, and a word written in the margin of the same line. The former is called the *Ketib*, that is, written, and the latter, *Keri* that is read or reading, as if to intimate,—'write in this manner, but read in that manner.' For instance, when they meet with certain words, they substitute others: thus, instead of the sacred name *Jehovah*, they substitute *Adonai* or *Elohim*; and in lieu of terms not strictly consistent with decency, they pronounce others less indelicate

or more agreeable to our ideas of propriety. The invention of these marginal connections has been ascribed to the Masorites."

"The divisions of the Old Testament, which now generally obtain, are four in number. Namely, 1. The Pentateuch, or five books of Moses; 2. The Historical Books comprising Joshua to Esther, inclusive; 3. The Doctrinal or Poetical Books of Job, Psalms, the Proverbs, Ecclesiastes and the Song of Solomon; and 4. The Prophetic Books, Isaiah, Jeremiah with his Lamentations, Ezekiel, Daniel, and the Twelve Minor Prophets."

"But by the Jews, the Old Testament was divided into three parts or classes, the Law, the Prophets, and the Cetubim or Hagiographa, that is the Holy Writings: which division obtained in the time of our Saviour, and is noticed by Josephus, though he does not enumerate the several books.

"1. The Law, containing the five books of Moses, was originally written in one volume, as all the manuscripts are to this day, which are read in all the synagogues. It is not known when the writings of the Jewish legislator were divided into five books: but as the titles of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, are evidently of Greek origin, it is not improbable that these titles were prefixed to the several books by the authors of the Alexandrian or Septuagint Greek version."

"2. The Prophets were divided into the former and latter, with regard to the time when they respectively flourished: the former prophets contained the books of Joshua, Judges, 1st and 2nd Samuel, and 1st and 2nd Kings, the two last being each considered as one book; the latter prophets comprised the writings of Isaiah, Jeremiah, Ezekiel, and of the twelve minor prophets, whose books were reckoned as one."

"3. The Hagiographa comprehended the Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations of Jeremiah, Ecclesiastes, Esther, Daniel, Ezra and Nehemiah, (reckoned as one) and the two books of Chronicles, also reckoned as one book. It is remarkable that Daniel is excluded from the number of prophets, and that his writings, with the rest of the Hagiographa, were not publicly read in the synagogues as the Law and the Prophets were: this is ascribed to the singular minuteness with which he foretold the coming of the Messiah before the destruction of the city and sanctuary (Dan. ix.) and the apprehension of the Jews, lest the public reading of his predictions should lead any to embrace the doctrines of Jesus Christ."

"The Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther, are in the modern copies of the Jewish Scriptures, placed immediately after the Pentateuch; under the name of the five Megilloth or volumes. The Book of Ruth holds sometimes the first or second, and sometimes the fifth place." "The Pentateuch is divided into fifty or fifty-four Paraschioth, or larger sections, according as the Jewish lunar year is simple or intercalary; one of which sections was read in the synagogue every Sabbath-day this division many of the Jews suppose to have been appointed by Moses, but it is by others attributed, and with greater probability to Ezra. These paraschioth

were further subdivided into smaller sections termed *Riderim*, or orders. Until the persecution of Antiochus Euphanes, the Jews read only the law : but the reading of it being then prohibited, they substituted for it, fifty-four *Haphtoroth*, or sections from the prophets. Subsequently however when the reading of the law was restored by the Maccabees, the section which had been read from the Law was used for the first, and that from the Prophets, for the second lesson. These sections were also divided into *Pesukim* or verses, which have likewise been ascribed to Ezra ; but if not contrived by him, it appears that this subdivision was introduced shortly after his death : it was not probably intended for the use of the Targumist or Chaldean interpreters. After the return of the Jews from the Babylonian captivity, when the Hebrew language had ceased to be spoken, and the Chaldean became the vernacular tongue, it was usual to read the law, first in the original Hebrew and afterwards to interpret it to the people in the Chaldean dialect. For the purpose of exposition therefore these shorter periods were very convenient."

"Of these divisions we have evident traces in the New Testament ; thus, the section of the prophet Isaiah, which the Ethiopian eunuch was reading, was in all probability, that which related to the sufferings of the Messiah. (Acts viii. 32.) When Paul entered into the synagogue at Antioch in Pisidia, he stood up to preach after the reading of the Law and the Prophets, (Acts xiii. 15.) that is, after reading the first lesson out of the Law, and the second lesson out of the Prophets. And in the very discourse which he then delivered, he tells the Jews that the Prophets were read at Jerusalem on every Sabbath day, that is, in those lessons which were taken out of the Prophets. (Acts xiii. 27.)"

"The whole Bible in the authorized version is divided into Chapters and Verses, this is comparatively a modern invention. The real author of this very useful division was Cardinal Hugo de Sancto Caro, who flourished about the middle of the 13th Century, and wrote a celebrated commentary on the Scriptures. Having projected a concordance to the Latin Vulgate version, by which any passage might be found, he divided both the Old and New Testaments into chapters, which are the same we now have : these chapters he subdivided into smaller portions, which he distinguished by the letters, A, B, C, D, E, F, and G, which are placed in the margin at equal distances from each other, according to the length of the chapters. The facility of reference thus afforded by Hugo's divisions, having become known to Rabbi Mordecai Nathan (or Isaac Nathan, as he is sometimes called) a celebrated Jewish teacher in the fifteenth century, he undertook a similar concordance for the Hebrew Scriptures ; but instead of adopting the marginal letters of Hugo, he marked every fifth verse with a Hebrew numeral, retaining however the Cardinal's divisions into chapters. This concordance of Rabbi Nathan was commenced A. D. 1420 and finished in 1445. The introduction of verses into the Hebrew Bible, was made by Athias, a Jew of Amsterdam, in his celebrated edition of the Hebrew Bible, printed in 1661 and reprinted in 1667. He marked every verse with the figures in common use, except those

which had been previously marked by Nathan with Hebrew letters, in the manner in which they at present appear in Hebrew Bibles. By correcting these Hebrew numerals and substituting for them the corresponding figures, all the copies of the Bible in other languages have since been marked."

"As an aid, in ascertaining the correct Text of the Hebrew Scriptures, we have some versions or paraphrases of the Old Testament, called *Targums*. The Chaldee word '*Targum*' signifies in general any version or explanation; but this appellation is more particularly restricted to the versions or paraphrases of the Old Testament, executed in the East Aramaean or Chaldee dialect as it is usually called. These *Targums* are termed paraphrases or expositions, because they are rather comments and explications, than literal translations of the text. They are written in the Chaldee tongue which became familiar to the Jews after the time of their captivity in Babylon, and was more known to them than the Hebrew itself, so that when the law "was read in the synagogue every Sabbath day," in pure biblical Hebrew, an explanation was subjoined to it in Chaldee; in order to render it intelligible to the people, who had but an imperfect knowledge of the Hebrew language. It is highly probable that these paraphrases were at first merely oral; that subsequently, the ordinary glosses on the more difficult passages were committed to writing."

"The *Talmud* (a term which literally signifies doctrine, is a body of Jewish Laws, containing a digest of doctrines and precepts relative to religion and morality. The *Talmud* consists of two general parts, viz. The *Misna* or text, and the *Gemara* or commentary."

"The *Misna* (or repetition as it literally signifies) is a collection of various traditions of the Jews, and of expositions of Scripture Texts. The *Gemaras* or commentaries are two fold,—the *Gemara* of Jerusalem, and the *Gemara* of Babylon. The Jews designate these commentaries by the term *Gemara*, or perfection, because they consider them as an explanation of the whole law, to which no further additions can be made, and after which nothing more can be desired."

Within the last ten years, other Hebrew Manuscripts have been brought from the East, from the Jews in China. One of these is now exhibited in the British Museum, presented by the "London Society for promoting Christianity among the Jews." A Pamphlet containing an interesting account of the manner in which this was obtained, published at Shanghai, and a Book on the Jews in China by James Finn, has been kindly furnished by the Secretary of the Society, and from these, and the "Journal of a Deputation sent to the East by the Committee of the Malta Protestant College in 1849" we obtain the following information.

"The first Christian missionaries sent from Europe to Asia were Dominicans and Franciscans. Alarmed at the threatened inroads of the Mongolians into Europe, under the famous Gengis Khan, Pope Innocent the Tenth decided, at the first Council of Lyons, in the commencement of the thirteenth century, to send Missionaries to the Tartars, who were then masters of China, in order to avert if possible, the horrors of an invasion of these fierce barbarians by bringing them

under the civilizing and softening influences of Christianity. The Dominicans first risked themselves among the Mongolian lands that were encamped at the mouth of the Volga—they were followed by the Franciscans, who in 1247, arrived under the yellow tent of the Emperor Gaiyuk (the son of Heaven) son of Gengis Khan, and they assisted at his installation, together with 4000 Ambassadors and a great number of Emirs and Princes of the blood, dressed in most gorgeous apparel, which contrasted singularly with the simple habits of the Monks. Although the Emperor sent the Monks away with a pompous reply to the Pope's letter, the Nestorian Missionaries already in the country were kindly treated and allowed to prosecute their labours. Christianity continued to be tolerated and partially professed though in a corrupted form, throughout Persia, Tartary and China, and three Kuluskes from Pope succeeded each other which were more successful than the first, until the expulsion of the native Chinese Sovereigns by the Mantchoo Tartars, who being themselves Buddhists, strictly prohibited the profession of Christianity throughout China and Eastern Tartary, since which period Paganism has become generally dominant. In the latter half of the 15th Century, the Church of Rome made another effort to send missionaries into China, and the celebrated Francis Xavier, the Jesuit father who first established missions in Japan died in the small island of Sancian, almost within sight of China, when on his way to introduce Popery into those heathen regions. It was at the commencement of the 17th century, that the Jesuit Missionary Ricci, and his learned associates, were settled at Peking when they were suddenly made acquainted with the existence of a Jewish colony at Kachungton, the capital of Honan province. A visitor called upon Father Matthew Ricci, induced to do so by an account then recently published in the metropolis, of the foreigners who worshipped a single Lord of heaven and earth, and yet were not Mahomedans. Entering the house with a smile, he announced himself as one of the same religion with its inmates. The missionary remarking how much his features and figure differed from those prevailing among the Chinese, led him to the chapel. It was St. John Baptist's day and over the altar was a painting of the Virgin Mary with the Infant Jesus, and the future Baptist on his knees before them. The stranger bowed to the picture as Ricci did, but explained at the same time, that he was not accustomed to do so before any such representations; only he could not refrain from paying the usual homage of the country to his great ancestors. Beside the altar were pictures of the four Evangelists. He inquired if these were not of the twelve! Ricci answered in the affirmative supposing him to mean the XII Apostles. Then, returning to the first apartment, he proposed questions in turn, and an unexpected explanation ensued. The stranger was a descendant of Israel, and during his survey of the chapel, had imagined the large picture to represent Rebecca with Jacob and Esau and the other persons to denote four of the sons of Jacob. It was some time before this simple explanation could be elicited, on account of the misunderstanding on both sides, which impeded the use of direct interrogation. The visitor however, knew

nothing of the appellation Jew: he styled himself an Israelite, by name Ngai, a native of K'aeungfoo, the capital of the province Homan, where having prepared himself by study for a Mandarin degree, he had now repaired to Peking for his examination and led by curiosity or a fellow-feeling for the supposed fraternity of his nation, he had thus ventured to call at the mission-house. He stated that in his native city there were ten or twelve families of Israelites, with a fair synagogue, which they had recently restored and decorated at an expense of ten thousand crowns, and in which they preserved a roll of the law, four or five hundred years old, adding that in Hangchowfoo, the capital of Chekeang, there were considerably more families with their synagogue. Three years afterwards, having had no earlier opportunity, Ricci dispatched a Chinese Christian to investigate, at K'aeungfoo, the truth of this singular discovery. All was found to be as described, and the messenger brought back with him a copy of the titles and endings of the five books of Moses. Afterwards arrived three Israelites together from the same city. The poor Israelites even then few in number, reduced in circumstances, and exposed to many trials, appeared ready to renounce their ancestral religion, and to transfer the control of their synagogue to the Jesuits. It appeared on further enquiry, that the Chinese comprise under the one designation Hwuy-hwuy, the three religions of Israelites, Mahomedans, and the Crossworshippers, descendants of early Syrian Christians, subsisting in certain provinces, but occasionally distinguishing them thus,

1. The Mohammedans, as the Hwuy abstaining from pork.
2. The Israelites, as the Hwuy who cut out the nerves and sinews from their meat; and
3. The Crossworshippers, who refuse to eat of animals which have an undivided hoof; which latter restriction, it was said, the Israelites there did not observe. Julius Aleni, after the death of Ricci, being a Hebrew scholar, visited K'aeungfoo about the year 1613.

The intelligence of the discovery of these Jews excited the attention of Christendom. But perhaps, no class of men felt greater concern in the event than the laborious biblical critics of that day. To them the finding of some of that nation "to whom were committed the oracles of God," yet supposed to be of too ancient a separation to be cognizant of either the Samaritan, Septuagint, or Masoretic texts of the Old Testament, yet still guarding their copies of the law of Moses, was a circumstance most pregnant with hopeful interest, and the more a matter of anxiety as these Israelites were represented as almost ceasing to subsist, and there was great possibility that with the failure of Hebrew reading, consequent on the adoption of a novel creed, the manuscripts themselves might be suffered to perish. The subject was referred to in the *Prolegomena* of Walton's *Polyglott Bible* and in the preface to Jablonski's *Hebrew Bible*, and further information as to the text of the Chinese copies of the Pentateuch was ardently desired. A further account was afterwards received from Father Gosani, dated K'aeungfoo November 1704, and published in 1707. During this interval of more than sixty years' residence in the same

city, with the only known synagogue in China, no intercourse had taken place between the missionaries and them beyond one visit from Rodriguez de Figueroa, and another from Christian Enriquez, who had no curiosity to inspect the Hebrew books and made no report to their superiors. From the communications of Goxani, it appears that in 1707 he had intended to visit the Tsoukinkeou, i.e. "the sect who cut out the sinew," but was deterred by some imaginary obstacles, and by the real difficulty in his ignorance of the Hebrew language, but had resumed the task two years afterwards in obedience to instructions sent from Rome. He commenced by advancing certain civilities, in return they visited him, and then he proceeded to their synagogue, the distance being only that of a few streets, where he found them assembled. They showed him their religious books, and gave him all the explanations he requested as to their Scriptures, their history, and their religious ceremonies. On the walls he perceived inscriptions both in Chinese and Hebrew, these they permitted him to copy, and and he despatched the copies with his letter to Rome. The curiosity of Europeans being only the more excited from this narrative as there still remained much to learn, at the instance of Soucier, who was compiling a large work upon the Bible, the missionaries Goxani, Domange, and Gaubil, were successively directed to procure information on the subject, which they did. Shortly after the last of these visits, in 1723, the missionaries were expelled from that province by the Emperor Yong-ching. An effort was afterwards made by the celebrated Kennicott, of Oxford, to obtain a collation of their Scriptures with our copies, when Sir F. Pigou, being on his way to Canton, carried out for him a printed Hebrew Bible of Amsterdam edition; but the only result has been a letter received in 1769, from a friend there, promising to exert himself for the purpose, and stating that the titular bishop of the province was willing to render his assistance. The learned Tychem, upon two later occasions, in 1777 and 1779, forwarded letters to friends in Batavia, addressed to the synagogue of K'asungfoo, but no information has been returned as to their having ever reached China. In 1815, some Jews of London had dispatched a letter in Hebrew to Canton for this synagogue. It was conveyed thence by a travelling bookseller of the Hunan province. He delivered it at K'asungfoo, to a person whom he found to understand the letter perfectly, and who promised to answer it in a few days, but the bearer taking alarm at a rumour of civil war, left the place without waiting for the reply. The recent missionaries from England have learned nothing concerning this colony, only in 1816, Dr. Morrison heard of them from a Mahomedan near Peking, as subsisting in K'asungfoo, under their old name of "the religion of cutting out the sinew." Since the British treaty of Nanking in 1842, many Christians in Europe have directed their attention towards the Jews in China. A benevolent lady lately deceased and well known for her deeds of pious munificence in the support of Christian Missions, Miss Cook, placed the necessary funds for carrying out such an enquiry, at the disposal of the "London Society for promoting Christianity among the Jews." It was at their request that the Bishop of Victoria, Hongkong, undertook to direct

the general plan and management of the undertaking. The Bishop on his arrival, in China, entered into correspondence with various foreign residents, both Missionaries and civilians, settled in the five consular cities of China, who were likely to feel an interest in the object, and able to furnish information towards its successful prosecution. A number of questions had been prepared and printed in England, principally by the Rev. Dr. Macaul, and these were sent round to the different consular ports, in order to direct attention to certain specific points of enquiry. No intelligence whatever could be procured respecting even the existence of any native Jews in China at the present time. So far as we know, not a single native Jew has ever been met with by any Protestant Missionaries, or other foreigners now resident in China. The Rev. Dr. Medhurst of the London Missionary Society, was the first to give a practical turn to these inquiries. He revolved in his mind a plan for despatching some trustworthy native messengers into those parts of the interior, where Jews were formerly known to be. He laid his scheme before the Bishop, during his subsequent visit to Shanghai in October, 1850. The services of two Chinese Christians in the employment of the London Missionary Society, who appeared suitable and trustworthy agents, were made available for the mission. One of them, K'hew Theen-sang whose journal was written in English, was educated by Dr. Medhurst, in his Mission school at Batavia and is now engaged as a printer in the Mission at Shanghai. The other, Tzeang Yung-che, a somewhat older man, and a literary graduate of the fourth or lowest degree, had been for some years a teacher of Chinese to one of the Missionaries at Shanghai. His journal was composed in Chinese, and has been translated into English by the Rev. J. Edkins. Three Jewish merchants also, from Bagdad, resident at Shanghai, and connected with the opulent Jewish firm of Sassoon and Co. at Canton, contributed valuable help, one of them having written a letter in Hebrew to their Jewish coreligionists at K'ae-fungfoo, for the purpose of introducing the two Chinese messengers, and inviting the Jews to visit Shanghai. After receiving various cautionary suggestions and instructions as to their mode of proceeding, our two Chinese friends left Shanghai on November 15th, 1850.

After a tedious journey of 25 days, they at length entered the east gate of the city, and pursuing their course along the Great East-gate Street, in accordance with the information which they had lately acquired on the journey, they soon turned to the westwards, and at no great distance arrived at the site of the Jewish synagogue, facing to the eastward. Here, in the midst of a surrounding population two thirds of whom were professors of Mahomedanism, and close adjoining to a heathen temple dedicated to the "god of fire," a few Jewish families sunk in the lowest poverty and destitution, their religion scarcely more than a name, and yet sufficient to separate them from the multitude around, exposed to trial, reproach, and the pain of long-deferred hope, remained the unconscious depositaries of the oracles of God, and survived as the solitary witnesses of departed glory. Not a single individual could read the Hebrew books: they had been without

a Rabbi for 50 years. The existence of a Mosque seems to have been entirely lost. The walls of a mosque which appears to have been observed at the time of these explorations in the Jewish two centuries ago, have been found in ruins. The wall-mongers within the synagogue, faced towards the east, but whether in the direction of Jerusalem or towards the east, on the side of the temple, no clear information was obtained. The synagogue itself was lying in ruins, some of the pillars were still standing in great ruins, and a portion of the floor was still in use by the surrounding heathens. Some time passed before the explorers could find any entrance to have pity on the poor, and to help them to the temple. No reply had been received from the people of the temple, as they still clung. Out of seventy families, only a few were now remained, numbering about 200, and the rest had moved to the neighbourhood. A few of them were engaged in agriculture, others were agriculturists at some distance, and a few families also lived in the temple, but the temple was a ruin and shelter. According to the explorations, in the judgment of our native messengers, after the Jews, a trace of Judaism will probably have disappeared, and the Jews have been amalgamated with and absorbed into the surrounding heathenism. Although the messengers were able to make some progress in their researches within the synagogue, and their departure from the city itself was subsequently made, and the messengers remained for a period sufficient to enable them to make the main object of their visit. They copied many interesting manuscripts, and a few in Hebrew, which are supposed to be of great value. They brought back manuscripts of apparently ancient origin, containing portions of the Old Testament Scriptures, which had been printed. These 8 manuscripts are written on parchment, and bear internal marks of being of great value. The writing appears to have been executed by means of a stylus, and to be in an antique Hebrew form, with vowel points. The cursory examination, which the Bishop of Victoria was able to make of the letters on them, leads to the belief that they were of great value to the scholars, to be remarkable for their general exact agreement with the received text of the Hebrew Old Testament. They are themselves interesting and valuable, they are probably more valuable in interest and value, to the 12 rolls of vellum containing the Law, each 30 feet in length by 2 and 1/2 in breadth, which the messengers examined in the holiest of holies. The portions of the Old Testament Scriptures brought by these messengers are: Exodus, Chap. I. to VI. XXXVIII to XL. Leviticus XIX and XX. Numbers XIII to XV. Deuteronomy XI to XVI. and XXXII. various portions of the Pentateuch, Psalms and Hagiographa, which appear to be parts of an ancient Hebrew Liturgy, are contained in two of the Manuscripts already noticed. These manuscripts were kept in the synagogue, in a shrine. This shrine is thus described in the "Journal of Tseu & Yung-tseu." Behind the frame-work resembling a doorway, is the hexagonal shrine, containing the sacred writings, on all sides of which there are four doors, the shrine is beautifully

painted, and contains the twelve tubes, in which the rolls of the law are deposited. These tubes are painted and gilded, of a cylindrical form, about two feet and more in height. The law is written on white sheep-skins, in the Hebrew character. From the account of the Jesuits Domenge and Gaubert, there were 13 rolls, 12 corresponding to the twelve tribes of Israel and one in the centre in honour of Moses, each enclosed in a tent of silken curtains. A little in the rear of the shrine, containing the sacred writings, there are two smaller shrines, one on each side, containing tablets written in the Jewish character supposed to be the ten commandments. Beside each of these tablets is a closet containing manuscript books. The travellers left Shanghai November 15th, 1850, and returned January 18th, 1851, having been absent 55 days. After this they were dispatched again to K'acfung foo. They returned in July having met with complete success in their mission. Six of the twelve rolls of the Law which they saw during their previous visit, each containing a complete copy of the whole Pentateuch, were purchased for 400 taels of silver (about £1300) from the Jews assembled to the number of 300 persons; and the manuscripts were conveyed in open day, from the synagogue to the lodgings of our travellers. They are each written in a fine legible hand on thick sheep-skins sewed together, and are without points, or any of the modern divisions into sections or even books. They are in excellent preservation except one which was injured by the flood in the Ming dynasty, but is considered critically of the greatest value. During the first visit, our travellers by mistaking family names for individuals, greatly underrated the number of the Jewish community. Circumcision also appears to be practised among them, though the tradition respecting the origin and object appears to be lost among them. Forty other smaller Hebrew manuscripts were brought away, which, on further examination, may possibly throw light on their early history and migration. Two Chinese Jews have accompanied our travellers on their return, and are now residing under the roof of Dr. Medhurst at Shanghai in order to study Hebrew, the knowledge of which has been entirely lost among them. They appear to have a great desire to reestablish the Hebrew services in their synagogue. They have expressed also a willingness to send down their children for instruction; and the Bishop of Victoria indulges the hope that he may possibly obtain hereafter two Jewish students for the Missionary college of St. Paul's, at Hongkong, now nearly completed and instituted for the object of training native missionaries for China. A portion of the manuscripts was sent to the "London Society for Promoting Christianity among the Jews," one of which is exhibited in the British Museum, a roll of the Pentateuch."

II. Those manuscripts containing the Old Testament in Greek.

"The Greek language prevailed through the civilized world, under the dominion of Alexander the Great. The following is an account of its rise and spread, from the Volume of Horne's Introduction edited by Samuel Prideaux Tregelles, L.L.D. In Chap. II. "On the Language of the New Testament," we find, "Thus then it was in accordance both with the divine wisdom, and even with what men felt to be fitting, that a language of wide extent as to use should be employed. For thus the written record of God's truth became so much the more accessible to the many. And thus Greek was the language to be employed; for this tongue was at the time of our Lord's advent diffused far more than any other throughout the civilized world. There was also a fitness in the language being one of high cultivation and flexibility, in which shades of thought were well and accurately defined, and which had been so cultivated that it would even demand attention amongst the civilized races of men. These qualities were so peculiarly combined in the Greek language, that the means by which it had become diffused throughout the eastern, and central portions of the civilized earth must be regarded as specially ordered by God, with reference to His own purposes in the mission of Christ, and the subsequent preaching of the gospel, and the giving forth of this part of the written word."

"How had this been accomplished? How had the Greek tongue burst the narrow limits in which it had been once confined, on the western shores of the *Ægean Sea*, and spread itself in Asia Minor, Syria, Egypt, and other eastern lands, and how, even in Italy in general, and Rome itself, had it become amongst all the educated, well known and familiar? A few words in reply to those questions will bring the subject clearly before us, and will show that before the New Testament had been written in the Greek, nations of Greek readers had been prepared, by whom it should be read and used. Many centuries before the birth of our Lord, the *Æolian*, *Ionian*, and *Dorian* colonies had spread the Hellenic language far beyond the regions in which it had previously been spoken, and as these colonies were commonly, if not invariably, planted in lands inferior in all the arts of civilization to the Hellenic race, each became a spot not only preserving its Grecian tone of feeling and tongue, but also a centre from which in some measure these things were diffused. Thus it was that in Asia Minor the Grecian Cities might well be deemed the rivals of those which had been their elder sisters on the European shores. And even in literary eminence, it must be remembered that Herodotus, 'the father of history,' as his own race termed him, was an Asiatic Greek, Dorian by birth and citizenship, Ionian by dialect. In the literary eminence of Greece in the fourth and fifth centuries B.C. Athens took the first place, and this fact had this measure of importance, that it caused the dialectic forms of Athens to be imitated in a general manner in the more diffused period of the history of that tongue. Thucydides, *Æschylus* and the other dramatists, the Attic orators, and Plato impressed a character on the tongue which they employed, which afterwards had an effect on the minds of those who used it, and which

may still be observed in the language which the Greeks now speak after all the changes of two thousand three hundred years. It was important that Attic supremacy of dialect should have preceded the wide diffusion of the language; for had this not been so, the outflowing of the Grecian population and the Grecian tongue would have resulted in dialectic distinctions of various kinds, taking root in various regions, and thus, those who adopted the Hellenic speech, instead of possessing a common dialect, would have used forms differing at first, and differing still more in each successive generation. This would certainly have been the result; for the Greek tongue, adopted in its varying forms of dialect as spoken at home, by people of less keen perceptions, and less experienced tones of thought, would, of necessity, have diverged more and more; producing, not the diffusion of one noble language, but the formation of a family of languages, bearing merely such traces of their origin as would, to the eye of the polished scholar, contrast painfully with the refined exactness of that from which they had sprung. After Athens had gained and maintained her literary preeminence the Macedonian supremacy over Greece arose. The kings of Macedon were themselves of Hellenic blood, and this was, on many occasions, a subject of boast to them when brought into connection with the Grecian states in the days of their independence. The Greeks regarded the Macedonians as being beyond the Hellenic pale, and thus, the claim of the ruling house was one which separated them as to race and feeling from their subjects. There are instances, before the days of Philip, of Macedonian sovereigns patronising the literary men of Greece; and there can be no reasonable doubt that they sought to lead the Macedonians to the enjoyment of those arts of civilisation, which in Greece proper were so intimately connected with their cultivated language. The Hellenic feeling of the Macedonian rulers was in the case of Philip materially strengthened by his Grecian education at Thebes, and thus the fashionable dialect of his court was formed on the model of that which had become the popular literary dialect. Thus before the conquests of Alexander, the Macedonians of the higher classes at least had learned from Athens and even if some of the elegances and proprieties had been impaired, it was patent to all in what school they had studied. The conquests of Alexander gave a new extension and energy of life to this speech - and wherever his successors bore sway, the Greek tongue, in a form based on the Attic dialect, obtained a footing, firmly established and long continued. In the capitals of states, and other large cities, amongst the educated classes, and with the officials of Government, Greek, in the form of the common dialect, had become the proper and habitual language. No doubt that Egypt, Syria, and other countries retained their own languages also, but this does not impugn the fact that Greek had established itself, not as a temporary sojourner, but as a settled occupant of the same regions." The common Dialect has been thus described; in the "Bible of every Land." "The ancient Greek language was divided into four principal dialects—the Attic, the Ionic, the Doric, and the Cælio—distinguished from each other

by varieties of orthography and pronunciation. When under Philip of Macedon the Grecian republics lost their freedom, and became more or less united under one government, the various dialects were gradually amalgamated into one. The language which thus sprung up from this intermixture of dialects differed materially from that of books, as preserved in the writings of the early poets and philosophers. It however became current wherever the Greek language was spoken; it was even used by the later writers; and on account of its wide diffusion, received the name of the Common Dialect."

Dr. Tregelles continues,—

"Besides it should be observed that the classical type could not be sustained in rigid purity, because it came in collision with people who, taken in the mass, possessed not the exquisitely acute perception and severe taste of the extraordinary community among whom it had its birth. The Common Dialect, technically so called, was that of the courts of the Seleucids and the Lagids, of the schools of Alexandria and Tarsus, of the educated Roman; of Philo, Polybius, Plutarch, Origen, Chrysostom. Thus by the supremacy of Macedon in Greece, and then by the conquests of Alexander, the diffusion was effected of such a tongue as should facilitate the first preaching of the gospel amongst Gentiles, and which should cause that the revelation of divine truth, which God was about to give for a permanent record, should be more extensively used with familiarity by those amongst whom it was primarily circulated. But it would be a mistake to suppose that the East merely had been effected by the expansion of the Greek tongue to say nothing of Southern Italy, where the early colonies had implanted Hellenic institutions and forms of speech, Rome, the mistress of the civilized earth, had, at the Christian era, become familiar with the language and literature of Greece. Not only had the imperial metropolis attracted vast multitudes from among the Greek-speaking nations, but the Latins themselves so cultivated the literature of the ancient models and masters of poetry, philosophy, and history, that to them the Greek language was just as suited for a medium of communication as was their own vernacular Latin. And the Roman, who deemed that his vocation was the government of the nations, was forced to employ the Greek tongue as that by which he could throughout the East communicate with the provincials. The Latin language was wholly unsuccessful as to any efforts to take root in a soil where Greek had preceded it. Thus Cicero truthfully said, as to the diffusion of the two languages "*Græca leguntur in omnibus fere gentibus: Latina suis finibus, exiguis uane continentur.*"

"The version of the Old Testament in Greek of the first importance, is the Septuagint which was executed at Alexandria in Egypt under the reign of the Ptolemies the successors of Alexander in that division of his Kingdom. The origin of this Translation is related by Josephus the Jewish Historian as follows, Jewish Antiquities Bk. XII. Chap. II. 'When Alexander had reigned 12 years, and after him Ptolemy Soter 40 years, Philadelphus then took the kingdom of Egypt and held it sixty years within one. He procured the law to be interpreted, and

set free those that came from Jerusalem into Egypt, and were in slavery there, who were a hundred and twenty thousand. The occasion was this; Demetrius Phalereus who was library-keeper to the king, was now endeavouring if it were possible, to gather all the books that were in the habitable earth and bringing whatsoever was anywhere valuable, or agreeable to the king's inclination (who was very earnestly set upon collecting of books), to which inclination of his Demetrius was zealously subservient. And when Ptolemy asked him how many ten thousands of books he had collected, he replied that he had already about twenty times ten thousand, but in a little time, he should have fifty times ten thousand. But he said he had been informed that there were many books of laws among the Jews worthy of inquiring after, and worthy of the king's library, but which being written in characters and in a dialect of their own, will cause no small pains in getting them translated into the Greek tongue: that the character in which they are written seems to be like that which is the proper character of the Syrians, and that its sound, when pronounced is like to theirs also; and that this sound appears to be familiar to themselves. Wherefore he said, that nothing hindered why they might not get those books to be translated also; for which nothing is wanting that is necessary for that purpose, we may have their books also in this library. So the king thought that Demetrius was very zealous to procure him abundance of books, and that he suggested what was exceeding proper for him to do, and therefore he wrote to the Jewish high-priest that he should act accordingly. He then goes on to relate, that there was one Aristeus among the king's most intimate friends and on account of his modesty very acceptable to him. This Aristeus had resolved frequently to petition the king to set the captive Jews free, and thinking this a good opportunity, he first seeks the assistance of the captains of the king's guards, with their advice, he goes to the king, and makes the following speech to him. 'It is not fit for us, O king, to overlook things hastily or to deceive ourselves, but to lay the truth open: for since we have determined not only to get the laws of the Jews transcribed but interpreted also, for thy satisfaction, by what means can we do this, while so many of the Jews are now slaves in thy kingdom? Do thou then what will be agreeable to thy magnanimity and to thy good nature, free them from the miserable condition they are in, because that God, who supporteth thy kingdom, was the author of their laws, as I have learned by particular inquiry, for both these people and we worship the same God, the framer of all things. We call him, and that truly by the name ZEN (or life or Jupiter) because he breathes life into all men. Wherefore do thou restore these men to their own country and this to do the honour of God, because these men pay a peculiarly excellent worship to him. And know this farther that though I be not of kin to them by birth, nor one of the same country with them, yet I do desire these favours to be done unto them, since all men are the workmanship of God, and I am sensible that he is well pleased with those that do good. I do therefore put up this petition to thee, to do good to them.' Upon this the king enquired how

many were to be set free and was told a few more than ten times ten thousand, the king answered, 'And is this a small gift, that thou askest, Aristeus?' But the captain of the king's guard and those that stood by, said, 'he ought to offer such a thank-offering as was worthy of his greatness of soul, to that God who had given him his kingdom.' With this answer he was much pleased and gave order that when they paid the soldiers their wages, they should lay down a hundred and twenty drachmas for every one of the slaves. And he promised to publish a magnificent decree, about what they requested, which should confirm what Aristeus had promised, and especially what God willed should be done, whereby, he said, he would not only set those Jews who had been led away captive by his father and his army, but those who were in his kingdom before, and those also, if any such there were, who had been brought away since. And when they said that their redemption money would amount to about 400 talents, he granted it. This command of the king was executed in seven days time. On this the king commands Demetrius to give him in writing his sentiments concerning the transcribing of the Jewish books. On which Demetrius wrote a letter to the king, shewing the diligence he had used at the king's command in collecting books for the Library, and continued, 'And I let you know, that we want the books of the Jewish legislation, with some others, for they are written in the Hebrew characters, and being in the same language of that nation are to us unknown. It hath also happened to them that they are transcribed more carelessly than they should have been, because they have not hitherto had royal care taken about them. Now it is necessary that thou shouldst have accurate copies taken of them. And indeed this legislation is full of hidden wisdom, and entirely blameless as being the legislation of God for which cause it is as Hecateus of Abdera says that the poets and historians make no mention of it, nor of those men who lead their lives according to it, since it is a holy law, and ought not to be published by profane mouths. If then it please thee O king, thou mayest write to the high priest of the Jews, to send six of the elders out of every tribe, and those such as are most skilful of the laws, that by their means we may learn the clear and agreeing sense of those books and may obtain an accurate interpretation of their contents, and so may have such a collection of these as may be suitable to thy desire.' When this Epistle was sent to the king, he commanded that an Epistle should be drawn up for Eleazar, the Jewish high-priest, concerning these matters and that they should inform him of the release of the Jews that had been in slavery among them. The king also sent splendid gifts of vessels of gold and precious stones and money to the temple. When the Epistle was brought to Eleazar, he wrote an answer to it, and also sent six elders out of every tribe and a copy of the law with them, requesting the king to return it when it had been translated, and those that bring it, in safety. Josephus goes on to relate the dismissal of the elders by Eleazar and their reception by the king, and the provision made for them. The king also gave order that they should have every one three talents given them; and that

those that were to conduct them to their lodging should do it. Accordingly, when three days were over, Demetrius took them, and went over the sea, to an Island. And when they had gone over the bridge, he proceeded to the northern parts, and showed them where they should meet, which was in a house which was built near the shore, and was a quiet place, and fit for their discoursing together about their work. When he had brought them thither, he entreated them (now they had all things about them which they wanted for the interpretation of their law) that they would suffer nothing to interrupt them in their work. Accordingly they made an accurate interpretation, with great zeal and great pains; and this they continued to do till the ninth hour of the day; after which time they relaxed and took care of their body, while their food was provided for them in great plenty. Besides Dorotheus at the king's command, brought them a great deal of what was provided for the king himself. But in the morning they came to the court, and saluted Ptolemy, and then went away to their former place where when they had washed their hands, and purified themselves, they betook themselves to the interpretation of the laws. Now when the law was translated and the labour of interpretation was over, which came to its conclusion in seventy-two days, Demetrius gathered all the Jews together in the place where the laws were translated, and where the interpreters were, and read them over. The multitude did also approve of those elders that were the interpreters of the law. They withal commended Demetrius for his proposal, as the inventor of what was greatly for their happiness, and they desired that he would give leave to their rulers also to read the law. Moreover they all, both the priests and the antientest of the elders, and the principal men of their commonwealth, made it their request, that since the translation was happily finished, it might continue in the state it now was, and might not be altered. And when they all commended that determination of theirs, they enjoined, that if any one observed either any thing superfluous, or any thing omitted, that he would take a view of it again, and have it laid before them, and corrected, which was a wise action of theirs, that when the thing was judged to have been well done, it might continue for ever. So the king rejoiced when he saw that his design of this nature was brought to perfection, to so great advantage, and he was chiefly delighted with hearing the laws read to him, and was astonished at the deep meaning and wisdom of the legislation. And when the king had received these books, from Demetrius, he adored them; and gave order that great care should be taken of them, that they might remain uncorrupted."

"From the 2nd Vol. of Horne's Introduction, revised and edited by Rev. J. Ayre, M. A. we find this account was founded on a letter ascribed to Aristæus himself, the authenticity of which is disputed. Philo the Jew relates a somewhat similar story, also Justin Martyr who flourished in the second century and Epiphanius, a writer of the fourth century. The Samaritans have traditions in favour of their version of a similar character. It is the opinion of some learned men that this translation was made neither by the command of Ptolemy, nor

at the request of Demetrius Phalarus, but was voluntarily undertaken by the Jews for the use of their countrymen. It is well known, that at the period above noticed there was a great multitude of Jews settled in Egypt, particularly at Alexandria these being most strictly observant of the religious institutions and usages of their forefathers, had their Sanhedrim, or grand council composed of seventy or seventy-two members and very numerous synagogues, in which the law was read to them on every sabbath; and as the bulk of the common people were no longer acquainted with biblical Hebrew (the Greek language alone being used in the ordinary intercourse) it became necessary to translate the Pentateuch into Greek, for their use. If this translation were made by public authority, it would unquestionably have been performed under the direction of the Sanhedrim, and hence would probably be denominated the Septuagint. The Pentateuch is supposed to have been translated first under the joint reigns of Ptolemy Soter, and Philadelphus 285, 286, B.C. the other parts at different times, the book of Esther, with the Psalms and Prophets in the reign of Ptolemy Philometer, 177 B.C. A perfect version of the Old Testament in Greek is supposed to have existed about 130 B.C. The Septuagint version, though originally made for the use of the Egyptian Jews, gradually acquired the highest authority among the Jews of Palestine, who were acquainted with the Greek Language and subsequently also among the Christians. How extensively this version was in use among the Jews appears from the solemn sanction given to it by the inspired writers of the New Testament, who have in many passages quoted the Greek version of the Old Testament. The Septuagint version retained its authority, even with the rulers of the Jewish synagogues, until the commencement of the first century after Christ; when the Jews, being unable to resist the arguments from prophecy which were urged against them by the Christians, in order to deprive them of the benefit of that authority, began to deny that it agreed with the Hebrew text. Further to discredit the character of the Septuagint, the Jews instituted a solemn fast, on the 8th day of the month Thebet (December), to execrate the memory of its having been made. Not satisfied with this measure, we are assured by Justin Martyr, who lived in the former part of the second century, that they proceeded to expunge several passages out of the Septuagint; and abandoning this, adopted the version of Aquila a proselyte Jew."

"The other Greek versions of the Old Testament are 1st,—The version of Aquila. The author of this translation was a native of Sinope in Pontus, who flourished in the second century of the Christian era; he was of Jewish descent, and having renounced Christianity, he undertook his version, with the intention of exhibiting to the Hellenistic Jews an accurate representation of the Hebrew text, for their assistance in their disputes with the Christians. This version is extremely literal. 2nd. The version of Theodotion, who was a native of Ephesus, and is termed by Jerome and Eusebius an Ebionite or semi-Christian. He was nearly contemporary with Aquila, and his translation is said to be cited by Justin Martyr, in his Dialogue with Tryphun the Jew, which was composed about the year 100.

This version holds a middle rank between the servile closeness of Aquila and the freedom of Symmachus. 3rd. The version of Symmachus, who we are informed by Eusebius and Jerome was a semi-Christian or Ebonite, is supposed to have flourished about year 200, A. D. He has endeavoured, not unsuccessfully, to render the Hebrew idioms with Greek precision.

4th. Three Anonymous translations.

5th. A translation preserved in St. Mark's Library, Venice, also anonymous."

"The great use, which had been made by the Jews previously to their rejection of the Septuagint, and the constant use of it by the Christians, would naturally cause a multiplication of copies, in which numerous errors became introduced, in the course of time, from negligence or inaccuracy of transcribers, and from glosses or marginal notes, which had been added for the explanation of difficult words, being suffered to creep into the text. In order to remedy this growing evil, Origen, in the early part of the third century, undertook the laborious task of collating the Greek text then in use with the original Hebrew and with other Greek translations then extant, and from the whole to produce a new recension or revision. Twenty-eight years were devoted to the preparation of this arduous work, in the course of which he collected manuscripts from every quarter, aided (it is said) by the pecuniary liberality of Ambrose, an opulent man, whom he had converted from the Valentinian heresy, and with the assistance of seven copyists and several persons skilled in caligraphy, or the art of beautiful writing. Origen commenced his labours at Casarea A.D. 231; and, it appears finished his Polyglott at Tyre, but in what year is not precisely known. This noble critical work is designated by various names among ancient writers, as Tetrapla, Octapla, and Enneapla. The Tetrapla contained the four Greek versions of Aquila, Symmachus, the Septuagint, and Theodotion disposed in four columns; to these Origen added two columns more, containing the Hebrew text in its original characters, and also in Greek letters, these six columns according to Epiphanius formed the Hexapla. Having subsequently discovered two other Greek versions of some parts of the Scriptures, usually called the fifth and sixth, he added them to the preceding, inserting them in their respective places, and thus composed the Octapla; and a separate translation of the Psalms (and minor prophets), usually called the seventh version being afterwards added, the entire work has by some been termed the Enneapla. This appellation however, was never generally adopted. But as the two editions made by Origen generally bore the name of the Tetrapla and Hexapla, Dr. Grabe thinks that they were thus called not from the number of the columns, but of the versions, which were six, the seventh containing the Psalms only."

"In the Pentateuch, Origen compared the Samaritan text with the Hebrew as received by the Jews, and noted their differences. To each of the translations inserted in his Hexapla was prefixed an account of the author. each had its separate prolegomena; and the

ample margins filled with notes. A few fragments of these prolegomena and marginal annotations have been preserved; but nothing remains of his history of the Greek versions. Since Origen's time, Biblical critics have distinguished two editions or exemplars of the Septuagint—the 'KOINĒ' or common text, with all its errors and imperfections as it existed previously to his collation, and the Hexaplar text, or that corrected by Origen himself. For nearly fifty years was this great man's stupendous work buried in a corner of the city of Tyre, probably on account of the very great expense of transcribing forty or fifty volumes, which far exceeded the means of private individuals, and here, perhaps, it might have perished in oblivion, if Eusebius and Pamphilus had not discovered it, and deposited it in the library of Pamphilus the martyr at Cæsarea, where Jerome saw it after the middle of the fourth century. As we have no account whatever of Origen's autograph, after this time, it is most probable that it perished in the year 637, on the capture of that city by the Arabs, and a few imperfect fragments, collected from manuscripts of the Septuagint and the Catena of the Greek fathers, are all that now remain of a work which in the present improved state of literature would most eminently have assisted in the interpretation and criticism of the Old Testament. As the Septuagint version had been read in the church from the commencement of Christianity, so it continued to be used in most of the Greek churches; and the text, as corrected by Origen, was transcribed for their use, together with his critical marks. Hence, in the progress of time, from the negligence or inaccuracy of copyists, numerous errors were introduced into this version which rendered a new revision necessary; and, as all the Greek churches did not receive Origen's Biblical labours with equal deference, three principal recensions were undertaken nearly at the same time. The first was the edition, undertaken by Eusebius and Pamphilus about the year 300, of the Hexaplar text. Contemporary with the edition of Eusebius and Pamphilus was the recension of the 'KOINĒ' or vulgate text of the Septuagint, conducted by Lucian, a presbyter of the church at Antioch, who suffered martyrdom A.D. 312. While Lucian was prosecuting his Biblical labours, Hesychius, an Egyptian bishop, undertook a similar work, which was generally received in the churches of Egypt. He is supposed to have introduced fewer alterations than Lucian, and his edition is cited by Jerome as the *Exemplar Alexandrinum*. Syncellus mentions another revision of the Septuagint by Basil bishop of Cæsarea, but his object seems to have been merely the correct copying of the existing text. All the manuscripts of the Septuagint now extant, as well as the printed editions, are derived from the three recensions above mentioned. Printed editions of the Septuagint have been published at different times and in different countries from the year 1514 up to the present time. Although very numerous, they may all be considered as belonging to one or other of the four following primary or original editions.

1. The Complutensian edition, from the Polyglott published at Complutum Alcalá in Spain 1514—1522. The manuscripts used in this edition are said to be now at Madrid.

2. The Aldine edition, published at Venice, at the Aldine press in 1518 from ancient manuscripts.

3. The Roman or Vatican Edition, printed in 1586 from the Vatican MS. at Rome. This edition was undertaken by order of Sixtus V. whence it is often called the Sixtine edition. This text has been more frequently printed than any other and may be called the *Textus Receptus* of the Greek Old Testament Scriptures.

4. The Alexandrine edition, printed at Oxford from the Alexandrine manuscript between 1707 and 1720. This edition was prepared for the press, and partly printed, under the care of Dr. Grabe, and after his death it was completed under the editorship of Lee and Wigan. The defective and incorrect passages of the *Codex Alexandrinus* are supplied in this edition partly from the Vatican manuscript, and partly from the Complutensian edition: these portions are distinguished by being printed in smaller characters. A fac-simile of the Alexandrian Manuscript was published at the public expense, under the care of Rev. H. H. Baber, one of the librarians of the British Museum between 1816 and 1827. The most important edition of the Septuagint, is one published at Oxford.

'*Vetus Testamentum Græcum, cum variis Lectionibus editionem a Roberto Holmes S. T. P. inchoatam continuavit Jacobus Parsons, S. T. B. Tom. II—V. Oxonii, a Typographico Clarendoniano, 1818—1827. Folio.*' In the year 1788 the Rev Dr Holmes, Dean of Winchester, circulated proposals for collating all the Manuscripts of that version known to be extant. A general preface to the first volume discusses the history of the common text of the Septuagint Version and its various corrections; describes the Manuscripts consulted for this edition, eleven of which were written in uncial letters and upwards of one hundred in small letters. Dr. Holmes also published the Book of Daniel before his death, and for this edition were collated three hundred and eleven manuscripts. The most rare and valuable are the following,

1. The *Codex Cottonianus* is not only the most ancient but the most correct manuscript that is extant. It was originally brought from Philippi by two Greek Bishops, who presented it to King Henry VIII whom they informed that tradition reported it to have been the identical copy, which had belonged to the celebrated Origen, who lived in the former half of the third century. Queen Elizabeth gave it to Sir John Fortescue, her preceptor in Greek, who desirous of preserving it for posterity placed it in the Cottonian Library. This precious manuscript was almost destroyed by the calamitous fire which consumed Cotton House at Westminster in the year 1731. Eighteen fragments are now all that remain. These are now exhibited in the British Museum. In its original state it contained 165 leaves, in the quarto size; it is written on Vellum in uncial characters. Like other ancient manuscripts it has no accents or spirits, nor any distinction of words, verses, or chapters. It is adorned with very curious illuminations. These pictures were two hundred and fifty in number, and consist of compositions within square frames, of one or of several figures, in general not exceeding two inches in

height. Twenty one fragments of these illuminations were engraved in 1744, on two large folio plates at the expense of the Society of Antiquaries of London. The loss of the consumed parts of this precious manuscript would have been irreparable, had not extracts of its various readings been made by different learned men, which have been preserved to the present time. Thus the collations of it by Archbishop Usher and Patrick Young, in the middle of the seventeenth century, are printed in the sixth volume of Bp. Walton's Polyglott edition of the Bible. Archbishop Usher's autograph collation is deposited in the Bodleian Library, among the other manuscripts of that distinguished prelate. The principal various readings, noted by Dr. Grabe, towards the close of the same century, are entered in the margin of an Aldine edition of the Greek Version, which subsequently belonged to the late Dr. Kennicott. But the most valuable collation is that made in the year 1703 by Dr. Grabe, who was deeply skilled in palæography and bequeathed by him to the Bodleian Library, whence the late Rev. Dr. Owen published it at London in 1778, in an 8vo. volume. This manuscript is the most ancient of any part of the Old Testament. It is acknowledged to have been written towards the end of the fourth, or in the beginning of the fifth century.

2. 3. The Codices Sarravianus, (now in the Public Library of the Academy at Leyden) and Colbertinus (now deposited in the Imperial Library at Paris) are distinct parts of the same manuscript.

4. The Codex Cæsareus; which is also frequently called the Codex Argenteus, and Codex Argenteo Purpureus because it is written in silver letters on purple vellum, is preserved in the Imperial Library at Vienna. In size, it approximates to the quarto form; it consists of twenty-six leaves only, the first twenty-four of which contain a fragment of the book of Genesis, viz. from Chap. III. 4 to Chap. VIII. 24. the two last contain a fragment of St. Luke's Gospel, viz. Chapter XXIV. Verses 21—49.

5. The Codex Ambrosianus, derives its name from the Ambrosian Library at Milan, it is probably as old as the 7th Century.

The Codex Coislinianus originally belonged to M. Sagquier Chancellor of France in the middle of the seventeenth century, a munificent collector of Biblical manuscripts, from whom it passed by hereditary succession, to the Duc de Coislin. From his Library it was transferred into that of the monastery of Saint Germain-des-Près, and thence into the Imperial Library at Paris. It consists of two hundred and twenty six leaves of vellum and formerly contained the octateuch (that is the five books of Moses, and those of Joshua, and Ruth) the two books of Samuel and the two books of Kings: but it is now considerably mutilated by the injuries of time. The readings of this manuscript are similar to those of the Codex Alexandrinus.

7. The Codex Basileo Vaticanus:—It formerly belonged to a monastery in Calabria, whence it was transferred by Pietro Memniti, superior of the Monks of the order of Saint Basil at Rome into the Library of his monastery, and thence it passed into the papal library

of the Vatican. It is written on vellum in oblong leaning uncial characters; and according to Montfaucon was executed in the ninth century. Dr. Holmes considered it to be a manuscript of considerable value and importance, which, though in many respects it corresponds with other manuscripts collated by him, yet contains some valuable lections which are no where else to be found. It is imperfect both at beginning and end.

8. The *Codex Turicensis*, a manuscript collated for the Book of Psalms by Mr. Parsons. It is a quarto manuscript of the book of Psalms, the writing of which proves it to have been executed at least in the 11th Century, if not much earlier; and consists of two hundred and twenty-two leaves of extremely thin purple vellum; and the silver characters and golden initial letters are in many parts so decayed by the consuming hand of time as to be with difficulty legible. Many Psalms are wanting from this manuscript. It is however consolatory to know that those portions of the Psalms which are deficient in the *Codices Alexandrinus* and *Vaticanus*, may be supplied from the *Codex Turicensis*.

III. Those Manuscripts containing the whole Bible in Greek.

Of the few Manuscripts known to be extant, which contain the Greek Scriptures (that is, the Old Testament, according to the Septuagint version, and the New Testament), there are two which pre-eminently demand the attention of the Biblical Student, for their antiquity and intrinsic value, viz. The *Alexandrian Manuscript*, which is preserved in the British Museum, and the *Vatican Manuscript*, deposited in the Library of the Vatican Palace at Rome.

1. The *Codex Alexandrinus*, or *Alexandrian Manuscript*, is in the British Museum, and one Volume of it is now exhibited to the Public, within a glazed case, together with many other ancient Manuscripts and Books, in the King's Library. It was sent in the year 1628 as a present to the King of England Charles I. by Cyrilus Lucaris, a native of Crete, then Patriarch of Constantinople, and previously of Alexandria, through the hands of Sir Thomas Roe, the English Ambassador at the court of the Sultan. It received the name *Alexandrinus* from its having been brought by Cyrilus from Alexandria to Constantinople, and an Arabic subscription of comparatively modern, but still not recent date, mentioning that this manuscript was said to have been written with the pen of Thecla the Martyress, is some proof of its having been preserved in Egypt. Wetstein, however, wished to oppose the idea that the place where this manuscript had been preserved was Alexandria, and with this object he relied on certain letters of his great uncle John Jakob Wetstein. In one of which dated Jun. 14th. 1664 addressed to Martin Bogliu, a physician at Berne, he states that his Greek preceptor, Matthew Mutus of Cyprus, informed him that Cyrilus Lucaris had obtained this manuscript at one of the Greek monasteries on Mount Athos. Mutus had been deacon to the patriarch Cyrilus. But it does not appear whether he had been with him during his residence on Mount Athos, before he became Patriarch of Alexandria or not. He might or might not possess an accurate and intimate acquaintance

with the history of this particular manuscript. The point however is of very little real importance; for it has no bearing on the question of the origin of the Manuscript,—written as it must have been ages before the monasteries of Mount Athos became the locality, in which Greek manuscripts were so largely manufactured for sale.

It was suggested to King Charles I. to cause a fac-simile of the entire manuscript to be engraved. But the importance and value of such an undertaking do not appear to have been understood—at least they were not duly appreciated—by that monarch: he therefore refused to have it done. The circumstance is thus related by the industrious antiquary Aubrey, in his medited '*Remains of Gentilisme and Judaisme*,' preserved among the Lansdowne manuscripts in the British Museum, No. 231, folio 169. Writing on the disputed clause in 1 John v. 7. Aubrey says — 'The last clause of this verse is not found in the ancient manuscript copies e. g. that in the Vatican Library, and the Tecla manuscript in St. James' Library and others: as it is not in an old manuscript in Magdalen Coll. Library in Oxford. That at St. James' was sent as a present to King Charles the first, from Cyrillus, Patriarch of Constantinople: as a jewel of that antiquity not fit to be kept amongst Infidels. Mr. Rome (translator of Statius) was Tutor to the Duke of Monmouth, who made him Library-keeper at St. James': he desired King Charles 1st, to be at the charge to have it engraven in copper plates: and told him it would cost but £200, but his majesty would not yield to it. Mr. Rome said, "that it would appear glorious in history, after his Majesty's death." "Fish" said he "I care not what they say of me in History when I am dead." H. Grotius, J. G. Vossius, Heinsius, &c. have made journeys into England, purposely to correct their Greek Testaments by this copy in St. James. Sir Chr. Wren said that he would rather have it engraved by an engraver that could not understand or read Greek, than by one that did.' In the reign of Charles II. the design of printing this manuscript was resumed, and the editing of the fac-simile was to have been confided to the Rev. Dr. Smith, to whom the King promised a canonry of Windsor, or of Westminster, for his labour. But from some circumstances or other which cannot now be ascertained, this design was abandoned.

It was deposited in the British Museum in 1793. The value of a fac-simile has since been better understood. In 1786, a Fac-simile of the text of the manuscript containing the New Testament, was published by Dr. Woide, principal Librarian of the British Museum, with types cast for the purpose, line for line, without intervals between the words, precisely as in the original. Twelve copies were printed on vellum. The fac-simile itself fills two hundred and sixty pages: and the preface comprising twenty two pages, containing an accurate description of the manuscript, illustrated by an engraving representing the style of writing in various manuscripts. To this is subjoined an exact list of all its various readings, in eighty-nine pages; each reading is accompanied with a remark, giving an account of what his predecessors have performed or neglected.

In 1812, a Fac-simile of the Book of Psalms, from this manuscript,

was published by the Rev. H. H. Baber, A.M. Librarian of the British Museum, with the same Types as were used by Dr. Woide; and in 1816—1821, a fac-simile of the whole of the Scriptures contained in the manuscript were published by the same gentleman. In the course of his preface to the fac-simile edition of the Book of Psalms, the Rev. H. H. Baber announced his intention of proceeding with the Old Testament in a similar manner; but this was an undertaking too vast and too extensive for an unbeneficed clergyman. In consequence therefore of a memorial by Mr. B. seconded by the recommendation of several dignitaries of the Anglican church, as well as Professors and heads of Colleges in the two Universities, the British Parliament engaged to defray the expense of completing this noble work. It was completed in four volumes; the first three comprise the entire text of the Septuagint; and the fourth volume contains the Notes and the Prolegomena. The whole is executed in a splendid folio size, and in such a manner as faithfully to represent every iota of the original manuscript. The better to preserve the identity of the original, Mr Baber has introduced a greater variety of type than Dr. Woide could command for his fac-simile edition of the New Testament, together with numerous wood cuts.

This manuscript is written in uncial or capital letters continuously in the line, without any blank spaces between the words; but there is a point at the end of each smaller sentence of a paragraph, and a blank space at the beginning of a new paragraph, and the next line begins with a capital letter even in the middle of a word which is placed outside the columns and there are some contractions of words

This was the first manuscript of great importance and antiquity of which any extensive use was made by textual critics. It is supposed to have been written about the middle of the fifth century. The first who had the opportunity of examining this manuscript critically was Patrick Young (*Patricius Junius*), Librarian to King Charles 1st. In Walton's *Polyglott*, a collation of this manuscript was subjoined to the Greek text of both Testaments. It was again collated by Mill, and afterwards by Wetstein. All their collations are however superseded by the actual publication of the text of the manuscript itself as mentioned above.

"II. The *Codex Vaticanus*, or Vatican manuscript is preserved in the Library of the Vatican Palace, at Rome, where it is numbered 1209 and in which it must have found a place not long after its formation by Pope Nicholas V. For early in the sixteenth century it was well known by report amongst scholars as an extremely ancient copy of the Scriptures. This manuscript is on very thin vellum, the letters are small, regularly formed uncials, three columns are on each page (except in some of the stichometrical parts of the Old Testament, where there is only room for two); the original writer placed neither accents nor breathings, but these have been added by a later hand, they are however so delicately written, and with ink which has so much faded in colour (if indeed it ever were thoroughly black), that some who have carefully examined the manuscript have thought that the accents and breathings were not additions to what was originally written. It is however an established fact, that they did proceed from a later corrector, this is proved by microscopic examination, and also from their omission in places in which the later hand introduced a correction; and also it may be remarked that if the original copyist had written these fine strokes with the same ink as the letters, they would of course have faded in the same proportion, and thus would now be discernible only with difficulty.

This manuscript contains the Septuagint version of the Old Testament, but is defective,—wanting forty-six Chapters of Genesis, and thirty-two Psalms from the cv to cxxvii inclusive, and the New Testament which is also defective, in the Epistle to the Hebrews from Chap. ix. 14. to the end, and also wants entirely the Epistles to Timothy, Titus, and Philemon, and the Apocalypse. This Book and the remainder of the Epistle to the Hebrews have been supplied by a recent cursive hand, which has also filled up the chasms in the Old Testament. The later writer has not supplied the Pastoral Epistles, therefore all citations from this manuscript as if it contained them are simply errors as to facts,—quotations invented by pure imagination.

The appearance of the manuscript now is peculiar; for after the older ink had faded, some one took the trouble of retouching the letters throughout; this was probably done to make them more legible for actual use. When, however, this restorer differed from the original copyist in orthography, he left letters untouched, and sometimes he appears to have corrected the readings, or at least they are corrected in ink of a similar colour; and in cursive letters.

The manuscript is void of interpunction; and the only resemblance to it is found in a small space being left between the letters, where a new section begins. The initial letters, as left by the first copyist, are not larger than the rest, but a later hand has added a large initial letter in the margin, and has erased (wholly or partially) the original initial. It may be said with confidence, that the examination of its text and contents would prove the high probability (not on a single ground but on many combined) that it is anterior to the middle of the fourth century; and this established probability is precisely what palæography confirms.

The editors of the Roman Septuagint in 1586 used the former part of this manuscript as their basis; their departures from it being, it seems, mostly accidental. In adopting the text of this manuscript they were guided by critical sagacity, which at that time was remarkable. They judged of the antiquity of the manuscript itself from a comparison of the letters with ancient monuments, such as inscriptions, they estimated the ancient date of the text by comparing it with very early citations. In the same century Werner of Nimègue extracted some readings; and these and a few verses sent to Erasmus, were long the only certain specimens which critics possessed of the text which it contains.

The first collation of this manuscript was made in 1669 by Bartolœus; this is contained in a transcript amongst the manuscripts in the Bibliothèque Impériale at Paris. This collation was first used by Scholz in the 1st Vol. of his Greek Testament in 1840; defective as it is, it has some value as confirming or correcting readings quoted by other collators. To this end it has been recopied both by Tischendorf and Tregelles.

The next collation was executed for Bentley, by an Italian named Mico about the year 1720, this is now preserved in the library of Trinity Coll. Cambridge. In 1779 this collation was published by Ford in the appendix to the *Codex Alexandrinus*. Barch who's travelling at the expense of the King of Denmark collated the New Testament in this manuscript, with the exception of the Gospels of Luke and John. In 1788 Pich published his edition of the Greek Gospels, subjoining various readings from the manuscripts which he had examined. This contained the first published collation of the manuscript.

During the time that this manuscript, with other treasures of the Vatican Library was at Paris, Hug examined it, and published a valuable description of it. The manuscript was inspected by Tischendorf in 1842 and by Tregelles repeatedly in 1845 and 1846, but it was under such restrictions that it was impossible to do more than examine particular readings. An edition of the Greek Testament by Muralt appeared in 1846 and again in 1848, professing to be based on this manuscript. The fact of the case however is, that Muralt had only the opportunity of examining the manuscript for a few hours; and yet he says that this was sufficient to show him the superiority of the collation of Bartolœus over the others. As the collation in question remains in manuscript at Paris, it was not easy for students to disprove

Maralt's claim. The transcription of that collation however, shows at once its extreme defectiveness ; and it brings clearly to light that Maralt could not have made it the basis of his edition. Tischendorf plainly proved how little Maralt did, or could have done, in the Vatican Library : he might have rendered some service to criticism had he been contented with informing others what he himself had really observed in the Manuscript.

It has long been wished that there should be a fac-simile edition of this manuscript ; and much has been said about such a publication prepared by Cardinal Mai. An edition has been printed containing both the Septuagint and the New Testament from this manuscript, but it is not a fac-simile edition : it is a text closely following the manuscript.

When Rome was in the hands of the Republican government, and the authority of the Pope could no longer hinder the appearance of useful works, Cardinal Mai offered the impression for sale to Mr Ascher the publisher at Berlin. The terms named by the Cardinal were deemed too high by Mr. Ascher, and thus the negotiation was broken off. It was curious to find a Roman Cardinal endeavouring to enjoy a measure of liberty of publication, when the Pope had fled from Rome, which he could not have when this ruler of the Roman Church was in the full exercise of his powers. The French occupation of Rome, and the restoration of Papal authority, soon prevented Cardinal Mai from publishing his edition—and thus the boon so ardently desired by Biblical students of Europe and America was withheld. There was a rumour that this manuscript had disappeared at the time of these Roman commotions. Dr. Tregelles however, obtained precise information that the manuscript was safe in its place after the restoration of the Papal government. In many respects, there is no manuscript of equal value in criticism ; so that even though we are at times in doubt as to its readings, we are bound to prize highly what we do know. If readings which we know, on independent grounds, to be very ancient, but from which the mass of manuscripts differ, are found in certain documents, it at once proves that they possess a peculiar critical worth. And this is the case with the Codex Vaticanus. There are places not a few in which it stands almost alone, as far as manuscript authorities are concerned, although confirmed by very many versions, and by express early citations. These considerations stamp it with that value which lends those who understand how to estimate such subjects aright to regard its testimony as of such importance (to say the least) in cases altogether doubtful, and when it is not so specially corroborated. Of course, like every other manuscript, it contains errors ; and none who are moderately versed in critical studies, would, as a matter of course, rely implicitly on this or on any other single copy.

Cardinal Mai died in 1745. But in 1857 one of his executors, Cardinal Altieri, entrusted the publication to Vercellone ; it was brought out in the spring of 1858. It contains the whole of the contents of the MS., both in the LXX version of the Old Testament, and in the original of the New, in five quarto volumes. A second corrected edition

of the New Testament appeared in an 8vo volume in 1859, this also was edited by Verzellone.

1. Those containing the New Testament in Greek.

The New Testament is of the utmost importance to Christians, as containing the History of that better Covenant, the Spiritual dispensation, which the Son of God himself introduced into this world. We have a testimony to the truth of Christianity, in the Church, the sacred structures which surround us on every hand, the sacred rites of Baptism and the Lord's Supper, the prayers and preaching, and its Ministers of different orders, all bear a witness which none can deny. Then we have the doctrinal teaching of the Church, and its appeal to written documents, which have been handed down to us from generation to generation for the last 1800 years.

These documents are the writings of the New Testament, which consist of 27 Books. Of these Books 6 are Historical, 21 Doctrinal, and 1 Prophetical. The Historical books contain a History of our blessed Lord and Saviour Jesus Christ, and of his Apostles; the Doctrinal contain a more full exposition of the Christian system, an exposition argumentative and practical of the way of Salvation, and of the religion which our blessed Lord established on earth, shewing its connection with, and difference from the Jewish religion, which was the only true system of religion on earth. These Books have been handed down to us in manuscripts in the Greek Language in which they were written. Great numbers of these manuscripts exist in the different Monasteries and Libraries of Europe and the East, which on examination are found to contain some the Gospels alone, others the Gospels with other parts of the Old or New Testament, others the Acts and Epistles, or the Book of Revelation many contain Lectionaries or Lessons from the Gospels, Acts and Epistles.

The Autographs or original manuscripts of the authors of these Books have long since perished, but copies of them were continually made for the use of the Church. These Books were written by different persons, at different times, and at places far apart, and addressed to Churches separated far from each other. But learned men who have collected, by patient investigation, all existing information on the subject, inform us, "that in the reign of Trajan, i. e. almost immediately after the death of St. John, the last Evangelist, and the last surviving Apostle, the four Gospels were collected and circulated in one Volume, and as an united volume they were used in the former part of the 2nd century by the churches in general. St. Paul's Epistles were also in the same age circulated unitedly there may have been another collection in use omitting some of them, but this question, as well as whether the Epistle to the Hebrews belonged to this united volume does not require to be here discussed. Of the other Books of the New Testament, the greater part were in use as separate books, but in the third century they appear to have been all combined in one Volume and this arrangement was laboured from the fourth Century and onward though even then a copy might contain but a part of the collection." God who gave this revelation of His will, may have seen fit, that it should have been preserved from the

earliest period, and have been kept in some sacred Ark, in a sacred City, as a perpetual memorial of his will, for the benefit of mankind, but we find this has not been the case. But as our Redeemer was born, though of miraculous conception, yet in all other respects under the same dispensation of Divine providence, thus His Holy Word has been preserved to us, amid all the changes of Empires, and all the circumstances of this world. Manuscripts have come to light in different Monasteries and Libraries and in different countries, containing the Greek Text of the New Testament, and of various Versions from the earliest times, and also of the writings of the Fathers of the Church containing quotations from the Scriptures, which all give evidence to the truth, and enable men of learning to establish a Text, which no doubt approaches to a verbal exactness, with the original writings of the Evangelists and Apostles.

There can be no doubt that the "substantial integrity" has been maintained; for no manuscript that is discovered contradicts the received text, in any instance of doctrinal importance. The New Testament has a greater advantage than any other ancient Book, in the number of manuscripts that yet exist, and in being the sacred oracles of the Christian religion, of which it records the foundation, and which has preserved it up to this time.

We must now give some account of the Greek manuscripts of the New Testament.

We do not find any traces of the New Testament, or of its separate writings in the form of rolls; all that we have are in square books of the modern form.

Some of the manuscripts are termed *Codices Palimpsesti*, or *Rescripti*. Before the invention of paper, the great scarcity of parchment in different places induced many persons to obliterate the works of ancient writers, in order to transcribe their own, or those of some other favourite author in their place. In general a *Codex Rescriptus* is easily known, as it rarely happens that the former writing is so completely erased, as not to exhibit some traces: in a few instances, both writings are legible. Many such manuscripts are preserved in the Library of the British Museum.

The writing of the best copies is what has been termed *uncial*, that is the letters are all capitals. Manuscripts were written in capital letters till the seventh Century, and even so late as the ninth; but there is a striking difference in the forms of the letters after the seventh Century. Another form of writing is called *cursive*, in which the letters run on continuously, being often joined, and with no capital except as initial letters, and this belongs to a later age. Mountfaucon ascribes it in sacred documents to the 10th Century. The *uncial* writing was not however at once discontinued; it was employed for some ages after this for certain church books. In very ancient manuscripts there is no division of words whatever, no accents, no breathings, no *iota* postscripted (as subscribed it belongs to more recent time), no interpunction, as regular or systematic as in Greek books of the present day. There are however very early some traces of interpunction. It seems probable that by the beginning of

the fifth Century (even if not long before) the use of a dot to divide sentences had become very general, and that there was a kind of received punctuation thus adopted which although it did not serve to distinguish the pauses as our system does, sufficed to show the reader, where he might draw breath without confusing those who were listening. And this appears to have been almost or quite identical with the origin of stichometry. In this mode of writing the text was divided into lines stichoi for the convenience of readers, each of which was intended to contain as much as might be taken up by the reader at once, without marring the sense, or where we pause, this is an example, Tit. 2. 3.

THE AGED WOMEN LIKEWISE

IN BEHAVIOUR AS BECAME THEIR HOLINESS.

Euthalius deacon of Alexandria, and afterwards Bishop of Sulca, published an edition (in the ancient sense of the term) of St. Paul's Epistles stichometrically divided. This has been supposed with good reason, to have caused stichometry to be very generally adopted. The account which we have of the stichometrical arrangement is contained in the Prologue to the Acts, addressed to Athanasius the younger, Bishop of Alexandria, (and therefore after the year 490). In this Euthalius or the writer from whom he quotes, says that he now sets forth the Acts and Catholic Epistles stichometrically, as he had formerly done those of St. Paul. It has been remarked that we have no information as to a similar work performed with regard to the Gospels, as it not more probable to suppose that it had been previously executed and was in common use. For a time stichometry seems to have prevailed but how far it was general has never been shown. It must have disappeared after a few centuries, though some manuscripts appear to exhibit traces of having copied from exemplars so divided. There was also a division termed 'Remata' which was probably another mode of separation into lines, perhaps not so long as the stichoi. Many manuscripts contain at the end of the books an enumeration of the 'Stichoi' and 'Remata' but in these there is considerable confusion. In the second century Tatian, the disciple of Justin Martyr, and afterwards the head of a body of ascetic heretics, had formed a Harmony, a combined history from the four Gospels, and in the following Century this plan appears to have been carried out still further by Ammonius of Alexandria, who divided the Gospels into such sections as would answer to certain other parts in one or more of the other Gospels. The length of these divisions was wholly dependent on the portion which might be parallel in another Gospel. These divisions may very commonly be found in manuscripts, they take from their inventor the name of Ammonian sections. In the early part of the 4th Century, Eusebius the celebrated Bishop of Casarea, made the divisions of Ammonius the basis of his Harmony; he let each gospel remain undisturbed as to its order, but under the number of the Ammonian sections, another was placed referring to one of ten lists in which they were so arranged as to show what answered in the other Gospels to that which was found in St. Matthew, or if it were a portion which had no parallel in St. Matthew, then one of the

other Gospels took the lead. These ten tables contained first, the passages common to all four Evangelists, then in three tables what three have in common, then in four what two Evangelists have in parallel statements, and in the last were placed those passages which are peculiar to each of the four. The Eusebian canons as these tables are called, were adopted almost as generally as the Ammonian sections. These divisions were chiefly for the aid of those who wished to study the New Testament minutely, and to compare the Gospels with one another. Sections of a different kind were also formed, though their date and origin are wholly uncertain; these were the portions allotted for public reading. The divisions of the Gospels, which have been styled 'Titloi,' probably originated in this manner, of these Matthew contains 60, Mark 48, Luke 83, John 18. The divisions appear to have been formed from their subject matter, so as to be a kind of Chapter in the modern sense of the term. Each of these divisions received a title from one of the first or principal subjects mentioned in it, thus the fifth of these sections of St. Matthew, which happens to begin at the same place as our fifth chapter, is entitled 'Concerning the Beatitudes' from the first subject in the Sermon on the Mount, though this same 'Titlos' comprehends the whole to the end of Chap. vii. These titles are found in Manuscripts placed at the head of the page on which they begin with the numeral prefixed, which also stands in the margin opposite the line in which each commences, and prefixed to each Gospel is an index of the sections, with their number and title. Chapters, 'Kephalaia,' are early spoken of, but perhaps in some of the more ancient writers who use the word, it was employed indefinitely as denoting part or section. The Codex Vaticanus contains a division into parts or sections wholly peculiar. In the Gospels at least, the sections are the best that were ever devised, and this system of capitulary division is probably the earliest of which we have the means of knowing anything. There has arisen some confusion from the term being used to designate the 'Titloi,' as well as the Ammonian sections to which that term was more commonly appropriated. In the Gospels, and in some of the other books, the first section or 'Titloi,' noted in the margin, does not stand at the beginning of the book itself, so that there is one section more than those enumerated in the index, thus the first of St. Matthew, entitled 'Concerning the wise men,' begins 11. 1. At first the argument of every larger section was in a few words prefixed, or else placed in the upper or lower margin, afterwards they were drawn out into a list, and numerals were prefixed. But the beginning of each book had already a general inscription, as 'the Gospel according to Matthew,' or 'the Epistle to the Romans.' Hence it was thought that there was hardly a place for a special heading at the beginning of the first page of each Book, The divisions of the other parts of the New Testament have been thought to be of later origin. Euthalius whose stichometrical arrangement of some of the Books has already been mentioned introduced into a copy, which he sent to Athanasius the younger, Bishop of Alexandria, a division of the Acts and Catholick Epistles into "Kephalaia" giving also similar divisions which had been

previously introduced into St. Paul's Epistles by some one whom he does not name, but whom he describes as one of the wisest of our Christ-loving fathers. He also gave headings to the Chapters descriptive of their contents. Euthalius has been supposed to have formed the divisions of the Acts and Catholic Epistles himself, but this seems doubtful as to the latter, and certainly incorrect as respects the former, which was the work of Pamphilus the martyr nearly two centuries previous. It is certain that he subjoined to the Epistles descriptions, denoting the places from which he supposed they had been written; in these particulars he sometimes contradicts the summaries of the chapters which he had introduced. Euthalius also inserted written accents in his copy.

The Apocalypse was divided into 24 portions, to which the name of 'Logoi' was given, and into 72 smaller 'Kephalaia'; both of these divisions are attributed to Andreas of Caesarea in Cappadocia. The Greeks continued to use the ancient divisions until after the taking of Constantinople by the Turks in 1453; some of the fugitives, who sought to obtain a living in Western Europe by copying Greek manuscripts, then in some exemplars, introduced the Latin chapters. These more recent divisions, and the still more modern verses, may be briefly mentioned here as completing the outline of the history of the divisions and marks of distinction in the New Testament.

The Latins had used the Ammonian sections and Eusebian canons and 'Breves' resembling the Greek 'Titloi'. Whether these had fallen into disuse or whether they seemed unsuitable for the purpose intended, the modern chapters were invented in the middle of the thirteenth century, by Cardinal Hugo de S. Caro (Hughes de S. Char) who had projected a Latin concordance of the whole Bible. He subdivided each chapter into different portions by using A.B.C.D. placed in the margin at intervals. This new notation spread amongst the Latin copies, and it was afterwards introduced into the printed edition of the Greek New Testament, just as some had adopted the Latin chapters previously in their Greek transcripts. Verse divisions of any kind, and numberings, seem first to have appeared in Latin in the *Psalterium Quinqueplex* of the elder Henry Stephens, Paris, 1509, in which each of the Hebrew verses (as distinguished by the punctuation) was marked and numbered in Latin. This was repeatedly imitated in printed editions of the Psalter. In 1528 Paginus published his new Latin translation of the whole Bible, in which he numbered the verses in the Old Testament, the divisions of which are marked in the Hebrew Text, he also introduced certain numbered verses into the New Testament, these were however much longer than ours, which were suggested by them. After Robert Stephens was molested and almost persecuted by the Theological faculty of the Sorbonne, in consequence of his large Greek Testament in 1550, he found it needful to flee to Geneva, and there in the following year he published the first Greek Testament with our modern verses. He meditated the formation of a Concordance to the Greek New Testament, and during his ride from Paris to Lyons he either planned or else executed this very division. It was introduced into the edition which he published at

Geneva in 1551, in which the Greek text stands in a central column between the Vulgate and the Latin version of Erasmus. In this edition there were not only the numbering of the newly invented verses inserted, but also the verses are divided by separate breaks, according to the modern plan. From the time of their introduction but a short period elapsed before their use had become general ; they were adopted alike by Roman Catholics and by Protestants, in editions of the original, and in modern versions.

Space will only allow for a short account of the Greek Manuscripts containing the New Testament.

1st. Those uncial manuscripts of the most ancient class, that is prior to the 7th Century.

In each class the MSS. will be described in the order given to them by the letters of reference commonly employed.

The notation of MSS. by letters of the alphabet seems to have originated from the manner in which the various readings of the Codex Alexandrinus was given in Walton's Polyglott, in which this ancient document was cited by the abbreviation 'MS. A.' Wetstein, in arranging the various readings which he had collected, wished to use some more concise method of reference than the abbreviated names of MSS. which had been employed by Mill, and he therefore had recourse to letters of reference ; as A. was already appointed to the Alexandrian copy, he used B. for the Vatican MS. and so as to others ; the alphabetical order having no necessary relation to the antiquity or value of the documents. Subsequent editors have followed Wetstein in his references, making additions so as to include MSS. since employed for critical purposes ; and thus the various MSS. in uncial letters are now habitually known by their letters of designation. The convenience of such a concise notation is obvious ; it might however have been carried out so as to avoid two defects : one of these is the use of the same letter to denote different MSS. in different parts of the New Testament. This inconvenience is comparatively slight, but it causes it to be needful to mention at times to which of the four parts of the New Testament, as found in MSS. the reference is intended to apply. The other inconvenience, which is greater, is the use of different letters to denote the same MS. in the four parts into which for critical convenience the books of the New Testament have been divided. The former variety of notation occurs only when certain MSS. contain (as is commonly the case) only some of the New Testament books ; the latter variety was introduced in a few cases when a MS. occupied a different order in some parts from that which it held in others.

1. The Codex Alexandrinus, A. and 2. Codex Vaticanus B. have been already described.

3. C. Codex Ephræmi, is preserved in the Bibliothéque Imperiale at Paris. It contains some portion of the Old Testament and a considerable part of the New. It is a Palimpsest, the later writing being the works of Ephrem the Syrian. In 1834, a chemical preparation (tinctura Giobertina) was applied to the leaves, which made the writing, before very illegible, more easy to decipher. Tischendorf was

engaged in copying the MS. for publication from December 1840, to September 1841, and in 1842 he published an edition of it page for page, and line for line, with one page in fac-simile. This is one of the most valuable Codices, ranking probably on the whole, next to the Codex Vaticanus.

4. D. Codex Bezae, or Cantabrigiensis.—

It belongs to the public library of the University of Cambridge and contains the four Gospels and the book of Acts in Greek and Latin on opposite pages. Theodoro Beza, its former possessor, obtained it, he says, during the French civil wars in 1562, when it was found in the monastery of St. Iremus at Lyons; it was no doubt then rescued by some Huguenot soldier from the general destruction which took place at the sack of that Abbey. In 1581, Beza sent it as a present to the University of Cambridge, where it has been ever since regarded as one of the principal treasures of the University Library.

The text of this MS. is arranged stichometrically. The best judgment of the age of this MS. appears to be that which assigns it to the sixth century. In 1793, the text both Greek and Latin, was published by Kipling at Cambridge in a very handsome edition with fac-simile types.

5. Another manuscript of peculiar antiquity and value, so as to rank, as far as may be judged, almost with the most precious of known documents, has lately been discovered by Dr. Tischendorf, of which he has published an account, in one Vol. 4to pp. 124. Leipzig: 1860.

It appears that Dr. Tischendorf paid a visit to the Convent of Mount Sinai in 1844, where he saw a manuscript in a basket with other fragments—destined for the fire by the monks. He procured 4 leaves containing a portion of the Old Testament, part of the Chronicles and other historical books and of Jeremiah, and this he published in a beautiful lithographed fac-simile in 1846. This fragment designated Codex Frederico-Augustanus is now in the Library of Leipzig. At the time when he published this part and for some years after, he declined to mention where he had found it, and once when conversing on the subject, he said that more still remained, which might at a future time be obtained if the subject was not too much discussed. However in 1844, he saw a great deal more of the same MS. but was not able to procure it. In 1853 he again visited Mt. Sinai, but could not see the rest of the MS. or find out what had become of it. His conjecture was that it had been taken to some part of Europe. And it was not unreasonable that this should have been supposed, for in 1846, the Russian Archimandrite Porphyrios appears to have seen the same MS. and to have observed especially the New Testament portion of it, and to have noted the character of the text though the published account of this did not appear till 1856. And a little later perhaps, Major Macdonald described a very ancient MS. which he had seen at Mount Sinai, containing the New Testament in cursive uncial characters, which he stated distinctly to be attributed to the 4th Century. Major Macdonald also mentioned the manner in which the monks destroyed by fire ancient Manuscripts. In the early part of 1859, Dr. Tischendorf was at Mt. Sinai for the third time, laying

been commissioned by the Russian Emperor, Alexander II., to search out and obtain ancient Greek and Oriental MSS. At this time, he evidently had no idea that the ancient MS. of which he obtained a portion in 1844, comprised any part of the New Testament. He thus describes his discovery, 'On the last day of the month of January (1859), I arrived at the Monastery of St. Catherine for the third time, and was most kindly received by the Sinaitic Brethren. On the 4th of February, when I had already sent one of the servants to fetch camels with which on the 7th, I might return to Egypt, while taking a walk with the steward of the monastery, I was conversing on the subject of the Septuagint version, some copies of which, as edited by me, together with copies of my New Testament, I had brought for the brethren. On our return from the walk, we entered the steward's dormitory. He said that he had there a copy of the Septuagint, and he placed before my eyes the cloth in which it was wrapped. I opened the cloth, and saw what far surpassed all my hopes, for there were contained very ample remains of the Codex which I had a good while before declared to be the most ancient of all Greek Codices on vellum that are extant, and amongst these relics, I saw existing not only those that I had taken from the basket in 1844, and other books of the Old Testament, but also, (and it is of the highest importance) the whole New Testament, without even the smallest defect.'

He might well speak as he does of the thanksgiving to God which he felt was called for by this discovery, when he examined the MS. in his own chamber, and was thus fully aware of its importance and its contents. All the leaves were loose, many of them were torn into separate parts—but when arranged there was the New Testament complete, and much of the Old. The Monks consented that Tischendorf should be allowed to transcribe the MS. at Cairo, if their Superior resident in that City, should consent. On the 7th of February, he left Mt. Sinai reaching Cairo on the 13th, no time was lost in obtaining the permission of the Superior, a messenger was sent to Mt. Sinai who went the whole distance there and back in nine days, returning on Feb. 24th, with the MS. At Cairo he transcribed the MS. for publication. After various negotiations, the MS. was put into his hands September 23rd, 1859, to be presented to the Emperor Alexander II. The fac-simile edition executed, it is designed with the utmost care, is intended to appear in 1862, not for sale, but only as presents in such quarters as the Emperor may think proper. Another edition of the text, in common types is to be published in the usual manner. The portion of the MS. thus recovered consists of 346 leaves and a half; of these 192 are of the Old Testament and Apocrypha, the remaining 147 and a half of the New Testament, with Barnabas and part of Hermas. The Old Testament part contains a portion of the 1st of Chronicles, the whole of Isaiah, part of Jeremiah, the minor prophets, (except Hosea, Amos, and Micah) Job, Psalms, Proverbs, Ecclesiastes, and Canticles, together with the Apocryphal books, Wisdom, Ecclesiasticus, 1st and 2nd Maccabees, and part of Tobit and Judith. The order of the New Testament books is, the four Gospels, St. Paul's Epistles, (Hebrews preceding the Pastoral Epistles) the Acts, the

Catholic Epistles, Revelation. Then follows the Epistle of Barnabas, and (after a lacuna of four leaves) the fragment of Hermas."

II. Besides these MSS. of the most ancient class, which contain a large part at least of the Gospels, there are several fragments which from their antiquity must be placed in the same class.

N. Codex Purpureus. 4 leaves are in the Cotton Library in the British Museum; six are in the Vatican; and two are in the Imperial Library at Vienna. The MS. to which they belong was written in silver letters (now turned black) on Purple Vellum. The whole of these fragments were copied by Tischendorf and published in his *Monumenta Sacra*.

P. and 2. Codex Guelpherbytanus. A Palimpsest in the Ducal Library at Wolfenbützel.

T. Codex Borgianus. This is a valuable fragment of thirteen leaves containing part of three chapters of St. John's Gospel, in which the Greek text is accompanied by a Thebaic translation. It is now in the Library of the Propaganda at Rome. Giorgi published the text, both Greek and Thebaic, in 1789.

Z. Codex Dublinensis Rescriptus. In the year 1787 Dr. Barrett, one of the Fellows of Trinity College, Dublin, while examining a MS. in the library of that institution, noticed some ancient writing under the more ancient Greek: the ancient portions he ascertained to consist of part of Isaiah, of some orations of Gregory of Nazianzum, and a large portion of the Gospel of St. Matthew. The latter was in very ancient Greek letters, older than those (though they were also unusual) in which the other buried works had been written. Dr. Barrett applied himself with great assiduity to the work of deciphering the portions of St. Matthew, and the parts so recovered were at the expense of the college, engraved for publication. It was published in 1801. This manuscript is assigned to the 6th Century.

Codex Nitriensis. Amongst the Syriac MSS. brought from the Monastery of Santa Maria Deipara, and now in the British Museum, the Rev. W. Cureton discovered a palimpsest, the underwriting of which contained some books of Homer (which he has since published in fac-simile printing) and fragments of St. Luke's Gospel. The portion containing St. Luke (forty-five leaves) was collated by S. P. Tregelles in 1854. The ancient writing is so faint that it requires a clear day, with as much light as the British Museum affords, and also an eye well and long accustomed to read ancient MSS.; in parts also a strong lens was almost indispensable; and sometimes it was difficult to trace any of the erased letters, except by holding the leaf to the light and catching the traces of the strokes by which the vellum had been scraped rather thinner by the style. In doing this, however, it was needful to avoid the mistake of following the letters which belong to the other side of the vellum. The more recent writing is part of the Monophysite treatise of Severus of Antioch against Grammaticus, translated into Syriac, the writing of this is so black and broad, and covers the page so thoroughly, as to add considerably to the difficulty of reading the original contents of the vellum. These hindrances were such as to make much patience requisite; but after continuous study for

many weeks, there was but one leaf in which more than an occasional word or letter baffled the attempt at collation and transcription.

Besides the Vatican fragment of St. Luke there are amongst the Syriac MSS. palimpsest fragments of a very small portion of St. John's Gospel. These leaves are of extreme antiquity: the letters are very similar to those of the Vatican MS. and the vellum which is of a thin, firm, beautiful texture has been used more than once for Syriac writing.

Fragmenta Palimpsesta Tischendorfiana, some valuable fragments of the New Testament. These have been edited by Tischendorf in his *Monumenta Sacra*, 1855."

"III. Those MSS. and fragments of the more ancient class which do not contain the Gospels or any part of them.

E. Codex Laudianus. This contains the Book of Acts in Greek and Latin, in two columns on each page, the former containing the Latin. The probable date seems to be the close of the sixth Century. At the end of the MS. there is a fragment (the whole of which was printed by Wetstein) of an edict of Flavius Pancratius *Δουκ Σαρδινίας*; hence some have thought that the MS. was written in the Island of Sardinia; the only conclusion, however, that is warranted is that the MS. had been in that Island at some time during the period that it was governed by Duces. Justinian (Hug says) appointed a Dux Sardiniae in 534, and after 749, the office became extinct, so that it is to part of that interval we must ascribe the deposit of this MS. in that Island. The writing of this edict is so different from the MS. itself, that although the kind of hand existed in some form (the epistolographic) at the same time as the uncial, it can hardly be thought but that the text is considerably anterior to the addition of Flavius Pancratius; this confirms the belief that it may rightly be placed in the sixth century. Mill noticed that the peculiar readings of this MS. wonderfully accord with those of the Greek copy to which Venerable Bede, referred in his '*Expositio Actuum Apostolorum retractata*.' Westein adopting the remark of Mill, sought to prove that this was the very same MS. (Michaelis, quoting the words of Bede, thought that it was doubtful whether his Greek copy did not stand in opposition to all the Latin authorities with which he was acquainted; but he adds that this MS. contains all the seventy-four readings quoted by Bede; it is thus not improbable that the MSS. are identical; for if that is not the case, then the one must be just the same as the other as to the text. It is thus probable that this MS. had been brought to this country by the early part of the eighth century: we know that soon after the middle of the seventh century Greek MSS. were brought to England by Theodorus of Tarsus, when he was appointed Archbishop of Canterbury. As to its subsequent history for many ages nothing is known even conjecturally.

In the 17th Century it was the property of Archbishop Laud (from whom it takes its name) and by him it was presented to the Bodleian Library where it is now preserved. In 1715, Hearne published at Oxford the text of this MS.

D. Codex Claromontanus, in the Bibliothque Imperiale, Paris, No. 107. This MS. is in Greek and Latin on opposite pages, and contains

the 14 Pauline Epistles, stichometrically arranged. The citations from the Old Testament are written in red in every part except the Epistle to the Hebrews. In the early part of the 18th Century 35 leaves were cut out of this MS. and sold by John Aymon; all of these except one were purchased in England by the bibliographical Earl of Oxford, who was wholly unaware of their history. The remaining leaf was sold in Holland, and Stosch, who had purchased it, returned it to its proper place in 1720. The portion bought by Ld. Oxford was returned in 1729, and it still remains in a separate volume in its English binding, with an inscription commemorating its restoration. It is one of the most valuable MSS. extant, none of the text published by Tischendorf is so important with the single exception of the palimpsest Codex Ephraemi."

E. Codex San-Germanensis, in the Imperial Library, St. Petersburg. This MS. is a transcript of the former made after that manuscript had received the corrections of a later hand; so that the scribe of this has confused readings, and has introduced in places partly what belongs to the one and partly what was introduced by the other.

H. Fragmenta Coisliniana, contains St. Paul's Epistles. Montfaucon published the text of these fragments in 1716 in his *Bibliotheca Coisliniana*, he places it in the 5th or 6th Century. Tischendorf in the latter 14 leaves, 12 of which are in the Imperial Library, Paris, and two at St. Petersburg in the Russian Imperial Library."

"IV. The Manuscripts of the Gospels next described, in age stand amongst the later uncials, but accord in text with the more ancient copies.

L. Codex Regius, in the Imperial Library, Paris, contains the Four Gospels. It was transcribed and published by Tischendorf in his *Monumenta Sacra Inedita*. Leipsic 1846. Tischendorf attributes this to the 8th Century, Griesbach, Hug, and other critics to the 9th, which seems the more probable date.

X. Codex Monacensis. In the University Library at Munich. It contains the Four Gospels. The text of the Gospels (except that of Mark) is interspersed with a commentary taken from Chrysostom and others. It belongs probably to the 10th Century.

D. Codex Sangallensis. In the library of St. Gallen, in Switzerland. Contains the Four Gospels in Greek with an interlined Latin version, written on vellum in a very peculiar character.

F. Codex Augiensis. In the library of Trinity Coll. Cambridge contains St. Paul's Epistles in Greek and Latin - that to the Hebrews being only in Latin. It formerly belonged to the monastery of Augia Major, in Switzerland near Constance whence it received its name. Supposed to belong to the 1st Century, Wetstein saw it at Heidelberg and collated it imperfectly and inaccurately, and afterwards through the information which he gave, the celebrated Bentley purchased it in 1718. After his death in 1742, it passed into the hands of his Nephew Richard Bentley who left it to the College where it is now preserved, in the library of which it has been deposited ever since the year 1787. One of the most valuable MSS. of the Greek Scriptures which this country possesses.

G. Codex Boernerianus. In the Library of the King of Saxony at Dresden. It contains St. Paul's Epistles. It belonged during part of the 17th Century to Paul Junius of Heyden, at whose death in 1670 it became the property of Peter Francius; at the sale of whose books in 1703 it passed into the hands of Dr. C. F. Boerne. In 1719, it was borrowed by Bentley and kept five years at Cambridge. He made a transcript of it, and did not return it till after fruitless attempts to purchase it. It was published by Mathoei in 1791. The Greek text is accompanied with a Latin translation interlineally. This manuscript once formed one Book, with the Codex Sangallensis."

"V. Other later Uncials containing the Gospels are,

E. Codex Basileensis, in the Public Library at Basle, of the 8th Century.

F. Codex Borcelii, in the library of the University of Utrecht of the 10th Century.

G. Codex Seidleii in the British Museum.

H. Codex Seidleii in the Public Library at Hamburg.

K. Codex Cyprius in the Imperial Library, Paris.

M. Codex Campianus, No. 48 in the Imperial Library Paris presented in 1706 to Louis XIV by the Abbe des Camps. It contains many good readings, besides the indications of sections in the margin, there are also scholia, some of these are in the most minute writing. Besides accents and breathings, the words are marked with a musical notation. Supposed to belong to the 9th or beginning of the 10th Century.

S. A manuscript in the Vatican Library. The Subscription says that it was written by Michael a monk, in the year 949 of our era. This MS. is therefore one, by which the date of others may be in some measure estimated. Birch has been the only collator of this Codex.

U. Codex Nanius. In the Library of St. Mark, Venice. It is beautifully and elaborately executed with ornaments in gold and colours. Of the 9th or 10th Century.

V. Codex Mosquensis. Belongs to the library of Holy Synod at Moscow.

VI. Later Uncials containing the Acts, Epistles, or Apocalypses.

H. of the Acts. Codex Mutinensis, in the Ducal Library at Modena.

G. of the Acts and Catholick Epistles. J. of St. Paul's Epistles. Codex Passionsi, now in the Bibliotheca Angelica, of the Augustine Monks at Rome. This appears to belong to the 9th Century.

J. of the Catholick Epistles. K. of St. Paul's, at Moscow of the 9th Century.

B. of the Apocalypses. Codex Basilianus, formerly belonged to the Basilian Monastery at Rome, now in the Vatican Library.

This Manuscript contains Homilies of Basil and Gregory of Nyssa, and amongst them, the whole of the Book of Revelation, which is of importance, as it is found in so very few ancient documents. Blanchini gave a fac-simile of this MS. in his Evangelium Quadruplex, with a description of the Codex. Wetstein requested Cardinal

Quirini to procure a collation of the entire text, and accordingly extracts were sent to him, but too late for the greater part to appear under the text in its place in the Apparatus Criticus. In this collation so many portions were passed over in entire silence, and from others so few readings were noticed that it was soon judged that the MS. had been either very defectively collated, or else it was very imperfect. Tregelles, when at Rome in 1845, made inquiries to know if this manuscript were entire: and he was allowed in proof that there is no hiatus to copy the first and last lines of each page, so as to show that all goes on continuously. He was also allowed to trace in fac-simile four pages, which he selected from those parts from which but few readings had been noted; but nothing more was permitted, so that he was disappointed in his endeavour to procure an entire collation. Before this time however that most successful collator and publisher of manuscripts Tischendorf had, while occupied in the Vatican, noted the variations of this MS. from the text of his own first edition of the New Testament; and thus, though he was not permitted to transcribe the manuscript for publication, he was able to give the text in his *Monumenta Sacra* in such a form as to be in general worthy of confidence, though Tregelles, in examining Tischendorf's edition with his own extracts and fac-simile pages, found in one of the latter two oversights of small importance on Tischendorf's part. The Leipzig professor is really entitled to the thanks of Biblical scholars for the pains which he took in obtaining the readings of this manuscript—the only ancient document besides *Codices Alexandrinus* and *Ephraemi* (A. and C.) containing the Book of Revelation. This MS. seems to belong to the eighth Century; care must be taken not to confound it with B *the* *Codex Vaticanus*, in which the Revelation is a modern supplement. The uncial letters of this manuscript are of a peculiar form.

Fragmentum Uffenbachianum. This manuscript of the beginning and end of the Epistle to the Hebrews is written throughout in red ink. Though reckoned by the editors among cursive manuscripts, it belongs to those in uncial letters. It is now preserved in the library of *Johanneum* at Hamburg. It may probably belong to the 10th Century, but there can be little doubt that it is a transcript of one much older, as some of its readings are historically known to have had an early existence, though they are not found in other MSS. In the *Codex Harleianus* in the British Museum, Griesbach noticed two leaves appended to the cover which in description are almost entirely counterparts of the Uffenbach fragment. Almost the only difference is, that the lines in each page are not precisely the same in number. Tischendorf has just published the text of both these fragments of MS. in his recent volume '*Anecdota Sacra Profana.*'

VII The next division, contains Manuscripts in cursive writing

The following is the summary given by Dr. Davidson of these manuscripts in general.

'Upwards of five hundred cursive manuscripts of the Gospels, varying in date from the tenth to the sixteenth century, have been inspected more or less cursorily, or at least mentioned. More than two hundred of the same kind contain the Acts and Catholic Epistles,

upwards of three hundred the Pauline Epistles, one hundred have the Apocalypse.'

A few of this numerical mass may be selected for brief description.

1. A manuscript in the Library of Basle ; it contains all the New Testament except the Apocalypse. It was known to Erasmus, who however used it very little, from finding that its text differed much from other copies with which he was well acquainted. The copy of the Gospels noted 118 in the Bodlican Library appears to be in text a duplicate of this manuscript. Codex 118, is supposed to belong to the 13th Century, while this on good grounds has been assigned to the tenth.

2. Codex Colbertinus, now in the Imperial Library Paris. Perhaps this is the most important of the Biblical manuscripts in cursive letters extant : it is also one of those which suffered most from damp and decay. It contains part of the Prophets, and all the books of the New Testament, except the Apocalypse. The MS. is on vellum, in folio size, and belongs to the eleventh century. In 1850 Tregelles collated the whole of the manuscript.

3. Codex Leicestrensis. This manuscript belongs to the Town Council of Leicester. It contains the Gospels, Acts, Catholick Epistles, St. Paul's Epistles, and Apocalypse. It is in folio size ; paper and vellum are used indiscriminately in its construction, and the writing is rather rough and inelegant. It is ascribed to the fourteenth century. It is defective as far as Matthew xviii and besides some other injuries, it has lost the latter part of the Revelation. In 1851, through the kind intervention of George Toller Esq. then Mayor of Leicester, this manuscript was lent for collation to Dr. Tregelles, a due security being given for its preservation. He was thus able to collate it at leisure. It is one of those the collation of which throughout has been given with great care by the Rev. F. H. Scrivener in his volume which contains the Codex Augiensis.

4. A manuscript of the Apocalypse (Cod. Vat. 579). This is on cotton paper of about the 15th Century. It contains the book of Revelation in the midst of some patristic writings. Collated by Mr. Bradley H. Alford at Rome 1859.

5. A manuscript obtained by Tischendorf (in Egypt apparently) in 1853, containing the Acts of the Apostles, deserves to be mentioned amongst the most valuable of the cursive documents. A collation of this excellent manuscript is given by Mr. Scrivener. It once contained the Epistle of St. James of which the Kephalaia now remain. It is now in the Library of the British Museum (No. 20,003).

The five cursive manuscripts thus described appear to be those which are known to possess distinctively the highest value : there are, no doubt, others, the text of which is hardly known, which wait a more careful examination. In the Gospel some other cursive manuscript may be considered to approach in value to those already mentioned such as,

The MS. in the Bibliothéque Imperiale at Paris. No. 50. The Codex Colbertinus (No. 72 in the Bibliothéque Imperiale). It is on vellum, and ascribed to the eleventh century.

Codex Regius Neapolitanus, in this the disputed passage is found in the margin in modern characters.

9. Another Manuscript the Codex Ebnerianus, now in the Bodleian Library, has acquired a degree of attention in connection with the discussion on the authenticity of the first chapter of St. Matthew's Gospel. Those who impugned that portion alleged that in this manuscript it was defective, and thus it seemed to give them some authority for the opinion which they readily had formed on dogmatic grounds. To this it was answered that as Chap. II. commences with *τοῦ ἐκ τῆς γένεως Ἰησοῦ*, it was certain that something must have preceded, and thus the absence of Chap. I. from a single manuscript proved nothing to the purpose. But the supposed defect arose from a mistake of Schoenleben, who misunderstood the arrangement of the Titloi; in the manner that has been explained before. The MS. does not omit the first Chapter. This manuscript is quarto form, on vellum, it consists of 425 leaves which contain the whole of the New Testament with the exception of the book of Revelation. It was formerly the property of Hieronymus Ebner von Eschenbach of Nuremberg (from whom it takes its name), and it now belongs to the Bodleian Library. There have been added by a later scribe, Joseph, a calligraphist, tables of lessons and a menologyn or Greek Calendar. The writer of these portions has given the date A.M. 6999; which according to the computation of the Greeks, answers to the A.D. 1891. The volume is bound in many silver covers, in the centre of which Christ is represented seated on a throne and in the act of pronouncing a blessing. Above his head stands the following in square letters in the same style as the capitals of the MS., *Δεσποτα ἐλάττωσον τοῦ δουλοῦ σου ἐλάχιστον ὑπερσπουδαστα σου τὸν αἰών σου.* Lord, bless the least of thy servants, Hieronymus Gallelmus, and his household."

10. Manuscripts containing Lectionaries.

The best known Lectionaries as to their readings are two Evangelia at Moscow which were collated by Matthæi and whose readings are given in his larger Greek Testament both of these are in uncial letters. Two others, the former also in uncial letters are included amongst the manuscripts which Mr. Scrivener has collated with much care (called by him x. and y.); and from these a considerable acquaintance with the character of such documents may be formed. The entire number of Evangelia enumerated by Scholz is 178, of these 131, were first examined for critical purposes by him in the Acts and Epistles he specifies 58 Lectionaries, of which 38 had not been previously used.

On examining Manuscripts it is found that similarities as to characteristic readings pervade certain MSS. and versions; that the text may have in certain documents the same general complexion throughout, and that thus a kind of affinity might be maintained. Hence has arisen the endeavour to classify and arrange the MSS. in certain families or recensions, and to point out what versions and what fathers accord with each of the classes so laid down, the existence of which was regarded as proved.

It is not unnatural that such attempts should have been made, for the observed facts were repeatedly pointing out traces of resemblance between particular MSS. and hence as documents were more accurately studied and their readings noted with exactness, the more was there brought to light which seemed to carry the relationship farther, and to give the hope that all copies might be thus classified. Nor was this hope unreasonable; for in the case of some classical authors, we are able to trace all existing MSS. to some few exemplars, which must have been adopted in particular localities, and thus whatever minor differences have been introduced into the families of the text of such works, the distinction of origin remains the same. In the case of such classical authors many a reading may be dismissed from all consideration, as being one which originated later than the original divergence of families, the proof of this being found in the united testimony of good documents of both the separate classes. It should however, be remembered, that the works of profane authors have come down to us in far fewer manuscripts, than has the Greek New Testament, and thus all copies that we possess of classical works might be expected to have emanated from but a few exemplars used by copyists at Rome, Alexandria, or Constantinople. This may hinder the analogy from holding good to its full extent, and the MSS. now under consideration. And when the idea was fully adopted that the existence of families or recensions was so certain that the documents in general might be definitely distributed among them, this was considered to be of great importance in forming a judgment of the respective value of opposing readings; for then it was thought that the question lay not between manuscripts to be valued according to their mere numerical array, but between classes which carried with them their own importance apart from all considerations of the numbers of existing copies pertaining to each. Such was the weight which was attached to the recension systems in their most developed forms. And though the history of these systems may seem to be but a history of theories, which have supplanted one another in the minds of critics and others, but without making good their own permanent standing, the subject continues to be of importance, since the discussion of these systems led to a more close examination of facts, and like the alchemy of the middle ages, to the incidental development of much that was valuable. The object sought and the object gained might be far from identical, and yet the pursuit might be by no means fruitless. The first definite enumeration of a distribution of the authorities into families was given by Bengel. Mill, indeed had been his predecessor in attaching great importance to the combined testimony of the Codex Alexandrinus and the Latin texts, and Bentley had pointed out the three channels through which authorities as to the Greek text had come down to us, as Egypt, Asia, and the Western Churches, and had also begun to act on the combined testimony of the oldest authorities of Alexandria and the West, but neither of these critics had laid down in the definite manner that was done by Bengel an actual distribution into families as a fact supported by actual phenomena. His view was as appears in a posthumous edition

of his 'Apparatus Criticus' in 1763. The whole of the documents, out of which various readings are collected and judged is divided as it were into two nations, the Asiatic and the African. The term recension with regard to the Greek MSS. seems to have originated with Naugler, who seems to have followed Bengel. But it was through the systematic form which this theory received in the hands and from the investigations of Griesbach, that the actual existence of different recensions, and their value in determining the genuine text, became subject of earnest discussion. The critical scholar had before him not merely the comparatively scanty materials which Bengel had used, but also the wealth which Wetstein had accumulated.

The first work in which Griesbach stated a theory of recensions was his *Dissertatio Critica de Codicibus quatuor Evangeliorum Origenianis* which appeared in 1771. Griesbach's occupation in editing (1774-7) first a Greek synopsis of the three first Gospels, and afterwards the work of the New Testament, with a critically revised text, led him of necessity to examine the relation of MSS. and versions still more closely; and in 1777 and the year in which his first edition of the New Testament was completed, he gave in his *Historia Textus Græci Epistolarum Paulinarum*, and in the preface of the Gospels, a description of his formed theory. Nearly twenty years after this appeared the first volume of Griesbach's second (enlarged) critical edition. The materials to which he had the opportunity of applying his theories were far greater than they had been when his critical studies commenced, and now, therefore he was able to give his recension-system its full development. He says, 'The origin of the various recensions of the text of the New Testament, in the absence of documents and testimonies of sufficient antiquity, cannot be historically evinced; nor is this the place to patch up that defect with conjectures. But that at the beginning of the third century at least there existed already two recensions becomes manifest from the comparison of the passages of the New Testament cited in Greek by Origen, with the quotations of Tertullian and Cyprian. These latter quotations imply that there must have been a Greek text differing in its whole conformation and entire colouring from that which Origen used, and before him Clement of Alexandria. This latter-mentioned text, which after the time of Clement and Origen the Alexandrians, and Egyptians, especially used and disseminated, may be not unsuitably termed Alexandrian. The other, used from the time of Tertullian, by the Africans, Italians, Gauls and other westerns, may not be unfitly distinguished by the name of Western, not however, that it was confined to the limits of the Western Empire, as may be clearly seen from the agreement (frequent but not constant) of the Jerusalem, Syrian, and Sahalic (Thebæic) versions. From collations of the writings of the fathers who flourished in the fourth, fifth, and sixth centuries in Greece, Asia Minor, and the neighbouring provinces, another recension appears which we may here call Constantinopolitan, it was especially diffused in the patriarchate of Constantinople, and by means of many copyists was disseminated far and wide, and was transfused into the Slavonic version (the copies of which, however

to Constantinopolitan authorities only additions or modifications of the third Michaelis upheld another recension a from which the Peshito Syriac version divided the Constantinopolitan (as others earlier and later, Hug a Roman Catholic of Freiburg in the Breisgau, in the Dutch another system, commended by much year 1808, in the first edition of his system is the condition into which the text sunk during the second century. To solve the various translations and complaints in that condition he gave the name of a term borrowed from that which the Alexandrian speaking of the text or reading of Homer the New Testament, according to Hug of second century, an age in which he could introduced with no sparing hand into the with less frequency into the Epistles, and Apocalypse. The next position taken for correctness of which or the contrary to his system—is that about the middle of the recensions of the text took place;—that the condition of the common text were seen another Hesychius, Lucian and Origen from the form of text thus revised proceeded diffused in that age. This system is common

In this country, the subject of recension is a peculiar point of view. The system of Griesbach spread amongst us through the translation with notes by Herbert Marsh (afterwards Lord) subsequently by his Lectures on Biblical Griesbach's critical version of the text

the same cause was upheld on principles diametrically opposite by Dr. Nolan in his "Inquiry into the integrity of the Greek Vulgate or Received Text of the New Testament, in which the Greek Manuscripts are newly classed, the Integrity of the authorized Text vindicated, and the various readings traced to their origin." London 1815, 8vo. Mr Nolan comes to the conclusion that no text but the Latin can be taken as a safe guide in ascertaining the genuine text of Scripture. This point being premised, he lays the foundation of his scheme of classification in the following manner.

The Latin translation exhibits three varieties as corrected by St. Jerome, and preserved in the Vulgate, as corrected by Eusebius of Vercelli, and preserved in the Codex Vercellensis, and as existing previously to the corrections of both, and preserved as I conceive, in the Codex Bezae. By these three editions of the translation, we might naturally expect to acquire some insight into the varieties of the original, and this expectation is fully justified on experiment. The latter not less than the former, is capable of being distributed into three kinds; each of which possesses an extraordinary coincidence with one of a correspondent kind, in the translation. In a word, the Greek manuscripts are capable of being divided into three principal classes, one of which agrees with the Italic translation contained in the Brescia manuscript, another with that contained in the Vercelli manuscript, and a third with that contained in the Vulgate. Nolan followed Hug in supposing that Jerome referred to the New Testament as well as the Septuagint when speaking of the text in use in Egypt, Palestine and Constantinople. Hence he supposes that the three classes of text which are discoverable in the Greek MSS. are nearly identical with the three editions, which existed in the age of Jerome; with which they are identified by their coincidence with the Latin translation which existed in the age of that Christian Father. He supposes the Codex Bezae contains the text which Jerome refers to Egypt, and ascribes to Hesychia. That the Codex Vaticanus contains the text which Jerome refers to Palestine and ascribes to Eusebius, and that the Moscow Manuscript, collated by Matthæi; and by him noted V. and the Harleian MS. in the British Museum, noted Q. by Griesbach contain the text which Jerome attributed to Lucian and refers to Constantinople.

Mr Nolan arrived at the conclusion that the Western, Alexandrine, and Byzantine texts of Griesbach, coincided with his own system, the Egyptian, Palestine, and Byzantine. Mr. Nolan argued that the Codex Bezae contains the Latin version in its oldest form, and therefore the Byzantine text must be the most authentic, because of its resemblance to this particular Latin copy.

Thus arguing on a fallacy, since this MS. does not present the Latin text in its oldest form and the frequent discrepancies between its readings and those of the earlier Latin Copies prove it to be itself a version, the connection of this MS. therefore with the Byzantine Greek text tells against the antiquity of that family of MSS. The Latin Codex Vercellensis contains a text which Nolan affirms to have been corrected by Eusebius of Vercelli, and he supposes that it was

recension, in mass, to the Vulgate of Jerome. He considers that at the very of the fifth century, by Euthymius, and that there is a fourth recension, this last recension to the Monastic version was made, and when this recension is stigmatised by Nolan as a kind of dishonest criticism by Eusebius altering or expunging passages to which Arian doctrine; an accusation never brought forward in ancient times, and brought forward by Prof. or Scholz a pupil of Hug, at first further on his system, by proposing a sch African or Egyptian, a Asiatic, a Byzantine he changed his opinion, and endeavoured to develop a theory of recensions since accurate knowledge of facts, and a closer point, has led scholars to see that a precisely be devised that shall really accommodate manuscripts, versions and early citations, a fourfold division, two pairs of recensions African, the other pair Asiatic or Byzantine of recension systems has not been fruitless. been the discovery of what was sought, the has not been small. The sons who dug for which their father had bequeathed them, did which they were in quest, but the increase amply repaid them so it has been in this.

The critical labours of these learned men the grateful attention of every student of the general and correct index of the great books they are an invaluable treasure to the acquisition to the divine at the same time, readings is admirable, and the text is

Christianity. A very minute examination of manuscripts, versions, and fathers, proves the inviolability of the Christian Scriptures. 'They all coincide in exhibiting the same Gospels, Acts, and Epistles; and amongst all the copies of them which have been preserved, there is not one which departs from the rest either in the doctrine or precepts which constitute Christianity. They all contain the same doctrines and precepts. For the knowledge of this fact we are indebted to such men, whose zealous and persevering labours to put us in possession of it entitle them to our grateful remembrance.

To the superficial, and to the novice in theology, the long periods of life, and the patient investigation, which have been applied to critical investigation, may appear as mere waste, or at the best, as only amusing employment: but to the serious enquirer, who from his own conviction, can declare that he is not following cunningly devised fables, the time, the talents, and the learning, which have been devoted to critical collation, will be accounted as well expended, for the result which they have accomplished. The real theologian is satisfied from his own examination, that the accumulation of many thousands of various readings, obtained at the expense of immense critical labour, does not affect a single sentiment in the whole New Testament. And thus is criticism, which some despise, and others neglect,—found to be one of these undecaying columns, by which the imperishable structures of Christian Truth is supported.

To do justice to the labours of these learned men, we must remember the distance of places one from the other where manuscripts are preserved. The great difficulty of reading the ancient writing, and the extreme pains that must be taken to decipher any part almost obliterated by time, or as in the case of the Palimpsest, written over with some writing of a later date; we should also remember the number of languages, which a collection of manuscripts and versions makes necessary, as Hebrew, Chaldee, Syriac, Armenian, Persic, Arabic, Coptic, Ethiopic, Greek, Latin, Gothic, Slavonic, &c.,

The pursuits of literature elevate the mind, and are deservedly an object of ambition. How much more then should we delight in Sacred literature, which gives us deeper instruction than all ancient philosophy, and teaches us so plainly of divine things, above all of the incarnation of our blessed Lord and Saviour, and his instructions when on earth and the writings of his holy Apostles and Evangelists. We must remember it is the written word to which we must appeal, which should make us anxious for the diffusion of knowledge, that all our fellow countrymen, and all our fellow mortals may read the Holy Word.

This account will give the reader some idea of Greek Manuscripts, and the way in which the Scriptures in the providence of God have been handed down to us. We owe so much to the publication of the Greek Testament in England that an account of the principal editions after the invention of Printing will not be out of place here. The first printed edition of the Greek New Testament, given to the world, was by Erasmus. The following account is from Dr. D'Aubigne's History of the Reformation in England.

"The great work of the 16th Century was about to begin. A volume fresh from the presses of Basle had just crossed the Channel. Being transmitted to London, Oxford and Cambridge, this book, the fruit of Erasmus's vigils, soon found its way wherever there were friends of learning. It was the New Testament of our Lord Jesus Christ, published for the first time in Greek, with a new Latin Translation—an event more important for the world than would have been the landing of the Pretender in England, or the appearance of the chief of the Tudors in Italy. This book in which God has deposited for man's salvation the seeds of life, was about to effect alone, without patrons and without interpreters, the most astonishing revolution in Britain.

'A spiritual temple must be raised in desolated Christendom,' said he. 'The mighty of this world will contribute towards it their marble, their ivory, and their gold. I who am poor and humble offer the foundation stone' and he laid down before the world his edition of the Greek Testament. Then glancing disdainfully at the traditions of men, he said 'It is not from human reservoirs fetid with stagnant waters, that we should draw the doctrine of salvation but from the pure and abundant streams that flow from the heart of God.' And when some of his suspicious friends spoke to him of the difficulties of the task he replied 'If the ship of the church is to be saved from being swallowed up by the tempest, there is only one anchor that can save it—it is the heavenly word, which issuing from the bosom of the Father, lives, speaks, and works still in the gospel.' The New Testament in Greek and Latin had hardly appeared when it was received by all upright men with unprecedented enthusiasm. Never had any book produced such a sensation. It was in every hand—men struggled to procure it, read it eagerly, and would even kiss it. The words it contained enlightened every heart. But a reaction soon took place. Traditional Catholicism uttered a cry from the depths of its noisome pools (to use Erasmus's figure), Franciscans and Dominicans, priests and bishops, not daring to attack the educated and well-born, went among the ignorant populace, and endeavoured by their tales and clamours to stir up susceptible women and credulous men. 'Here are horrible heresies' they exclaimed, 'here are frightful antichrists! If this book be tolerated it will be the death of the papacy—' We must drive this man from the University' said one, 'we must turn him out of the church' added another. 'The public places re-echoed with their howlings,' said Erasmus.—The firebrands tossed by their furious hands were raising pains in every quarter; and the flames kindled in a few obscure convents threatened to spread over the whole country. This invitation was not without a cause. The book indeed contained nothing but Latin and Greek; but this first step seemed to augur another—the translation of the Bible into the vulgar tongue. Erasmus loudly called for it. 'Perhaps it may be right to conceal the secrets of kings,' he remarked, 'but we must publish the mysteries of Christ.' The Holy Scriptures, translated into all languages, should be read not only by the Scotch and Irish, but even by the Turks and Saracens. The husbandman should sing them as he holds the handle of his plough, the weaver repeat

them as he plies his shuttle, and the wearied traveller, halting on his journey, refresh him under some shady tree by these godly narratives.' These words prefigured a golden age after the iron age of popery. A number of Christian families in Britain and on the continent were won to realize these evangelical forebodings, and England after three centuries was to endeavour to carry them out for the benefit of all the nations on the face of the earth. The priests saw the danger, and by a skilful manœuvre, instead of finding fault with the Greek Testament, attacked the translation and the translator. 'He has corrected the Vulgate,' they said, 'and puts himself in the place of St. Jerome. He sets aside a work authorized by the consent of ages, and inspired by the Holy Ghost. What audacity!' And then, turning over the pages, they pointed out the most odious passages. 'Look here! this book calls upon men to repent, instead of requiring them, as the Vulgate does, to do penance.' The priests thundered against him from their pulpits. 'This man has committed the unpardonable sin,' they asserted: 'for he maintains that there is nothing in common between the Holy Ghost and the monks—that they are logs rather than men.' These simple remarks were received with a general laugh, but the priests, in no wise disconcerted, cried out all the louder, 'He's a heretic, no heresiarch, a forger, he's a goose—what do I say? he's a very antichrist.' It was not sufficient for the papal janissaries to make war in the plain, they must carry it to the higher ground. Was not the king a friend of Erasmus? If he should declare himself a patron of the Greek and Latin testament, what an awful calamity! After having agitated the cloisters, towns, and universities, they resolved to protest against it boldly, even in Henry's presence. They thought: 'If he is won, all is won.' It happened one day that a certain theodogian (whose name is not given) having to preach in his turn before the king, he declaimed violently against the Greek language and its new interpreters. Pace, the king's secretary, was present, and turning his eyes on Henry, observed him smiling good-humouredly. On leaving the church, every one began to exclaim against the preacher. 'Bring the priest to me,' said the king; and then turning to More, he added: 'You shall defend the Greek cause against him, and I will listen to the disputation.' The literary tribunal was soon formed, but the sovereign's order had taken away all the priests' courage. He came forward trembling, fell on his knees, and with clasped hands exclaimed: 'I know not what spirit impelled me.' 'A spirit of madness,' said the king, 'and not the spirit of Jesus Christ.' He then added: 'Have you ever read Erasmus?' 'No, Sire.' 'Away with you then, you are a blockhead.' 'And yet,' said the preacher in confusion, 'I remember to have read something about Moria,' (Erasmus's treatise on Folly). 'A subject, your majesty, that ought to be very familiar to him,' wickedly interrupted Pace. The obscurant could say nothing in his justification. 'I am not altogether ignorant of Greek,' he added at last, 'seeing it is derived from the Hebrew.' This was greeted with a general laugh, and the king impatiently ordered the Monk to leave the room, and never appear before him again.

Erasmus was astonished at these discussions. He had imagined

the season to be most favourable. 'Every thing looks peaceful,' he had said to himself; 'now is the time to launch my Greek Testament into the learned world.' As well might the sun rise upon the earth, and no one see it! At that very hour God was raising up a Monk at Wittenberg who would lift the trumpet to his lips, and proclaim the new day. 'Wretch that I am!' exclaimed the timid scholar, beating his breast, 'who could have foreseen this horrible tempest?' Nothing was more important at the dawn of the Reformation than the publication of the Testament of Jesus Christ in the original language. Never had Erasmus worked so carefully. 'If I told what sweat it cost me, no one would believe me.' He had collated many Greek MSS. of the New Testament, and was surrounded by all the commentaries and translations, by the writings of Origen, Cyprian, Ambrose, Basil, Chrysostom, Cyril, Jerome, and Augustine. 'Hic sum in campo meo' he exclaimed as he sat in the midst of his books. He had investigated the text according to the principles of sacred criticism. When a knowledge of Hebrew was necessary, he had consulted Capito and more particularly Ecolampadius. 'Nothing without Thesaurus,' said he of the latter, making use of a Greek proverb. He had corrected the amphibologies, obscurities, hebraisms, and barbarisms of the Vulgate; and had caused a list to be printed of the errors in that version. 'We must restore the pure text of the word of God,' he had said: and when he heard the maledictions of the priests, he had exclaimed: 'I call God to witness I thought I was doing a work acceptable to the Lord and necessary to the cause of Christ.'—The English Reformation began independently of those of Luther and Zwingli, deriving its origin from God alone. In every province of Christendom there was a simultaneous action of the divine word. The principle of the Reformation at Oxford, Cambridge, and London was the Greek New Testament, published by Erasmus. England in course of time learnt to be proud of this origin of its Reformation.

The first portion of the Greek New Testament published in print at all, was that containing the songs of Mary and Zacharias (the Magnificat and Benedictus,) Luke 1 42—56., 68—80, which were subjoined to a Greek Psalter which appeared at Venice in 1486. The next part was the first six chapters of St. John's Gospel, published at Venice by Aldus Manutius in 1504; the first fourteen verses of the same Gospel (and not, as it has been sometimes stated, the whole book) were published at Tubingen in 1514. These appear to have been the only impressions of separate portions of the Greek New Testament, before the completion of the two editions, each of which has some claim to be considered the first that was actually published; the first therefore, practically, for Greek readers.

Froben, a celebrated printer and publisher of Basle, knowing that Erasmus had paid attention to Greek MSS. of the New Testament, applied to that scholar to undertake an edition to be immediately put in hand at his office. Before this Erasmus had made some preparations with regard to a revised Latin translation and annotations, so that when the proposition was sent to him (April 17th, 1515), he was ready to leave England and go to Basle and commence the work.

On September 11th, the printing could not have been commenced, for it was still undetermined whether the Latin translation should be joined to the Greek in a parallel column, or form a separate volume. By the beginning of March 1516, the whole volume, including the annotations as well as the Greek and Latin texts, was complete in *lers*, in fact, than six months from the time that the first sheet was begun. And now for the first time could scholars who were reaping the fruits of the then recent invention of printing find its advantage as to the text of the Inspired Scripture of the New Testament in its original tongue.

In 1518, Erasmus's first edition was used at Venice, as that from which the text of the Greek New Testament was taken, to accompany the Aldine LXX. Erasmus's own second edition appeared in March 1519, in it he made many corrections, though as he says, the state of his health prevented him from doing all that he could have wished. He was absent from Basle himself, and the attention to the execution of the work devolved therefore upon others: the alterations from the first edition were (according to Mill) four hundred. There must have been a considerable demand for the Greek New Testament, since we know that the first two editions of Erasmus amounted to three thousand three hundred copies, and in six years they were all sold (besides three which might have been circulated of the Aldine edition), for in 1523 Erasmus had to get out his third edition. In this edition Erasmus availed himself of the tacit corrections of his *errata*, which had been made by the editor of the Aldine reprint. Soon after this edition appeared, the Complutensian Polyglott was rescued from the unworthy obscurity to which it had been for some years consigned, and thus Erasmus was able to avail himself of it in the further version of his text in his fourth edition, in the Apocalypse, where his own MS. authority had been so slender. This fourth edition appeared in 1527: its appearance differs from all the others, in having the Latin Vulgate by the side of his own version which accompanies the Greek Text. In 1535, the year preceding his death, his fifth edition was published: the text is almost identical with that of the fourth; that therefore may be regarded as the *Erasmian text*; in fact, the text which, as to its essential features, is the basis of that still in common use.

2. The Complutensian Edition, though not published till after the first of those undertaken by Erasmus, was printed more than two years previous. The date which it bears is January 10th, 1514. As early as the year 1502 Cardinal Ximenes began his preparations for that Polyglott Bible which takes its designation of Complutensian from Complutum, the Latin name of Alcalá in Spain, a place at which he had founded a University. The principal editor of the part containing the New Testament was James Lopez de Stunica. The Old Testament was not printed till afterwards, as we learn both from the date, July 10th, 1517, at the end of the fourth volume, and from the dedication of the work to Leo X. by Cardinal Ximenes.

Ximenes lived to see the completion of the Complutensian Polyglott, executed under his direction and at his expence; but it was still

unpublished when he died, on November 8th. 1517, aged 81. In 1720 Laetanius sent his executors an authorisation for its publication: but that seems hardly to have taken place before the year 1722. The MSS, which were formerly known as belonging to Cardinal Ximenes, are stated by Dr. James Thomson in a communication to the *Biblical Review* for March 1847, to be at Madrid. The MSS are described in a Catalogue made in 1745, a transcript of which was made for Dr. Thomson by Don José Gutierrez, the Librarian at Madrid. They comprise almost all the MS materials used in the Complutensian Polyglott, except that the Greek New Testament is found in none of them. Nor the Pentateuch of the LXX. The editors are supposed to have obtained MSS. from the Vatican.

3. In 1531 Colinaeus published an edition at Paris, which was in part at least, based on MSS. newly consulted: it was printed with more accuracy than those which had preceded it, but it does not appear to have at all influenced the subsequent edition.

4. Robert Stephens, a celebrated Parisian printer, was the next who became prominent as a New Testament editor: he had already paid much attention to the Text of the Latin Vulgate, and in 1546 and 1549, he published two beautiful small editions of the Greek New Testament, in which the text was founded from the Complutensian and Erasmus. These were followed by his third edition at folio, in 1550, in which the text was almost identical with that of the fifth edition of Erasmus. In the margin of this Greek Testament various readings were given from the Complutensian text, and from fifteen Greek MSS.

In 1551, Robert Stephens published his 4th edition at Geneva, the text follows that of the third, but now for the first time, divided into verses which are still a little better divided. In this small portable volume are given besides the Greek Text, two Latin Versions, that of Erasmus and the Vulgate.

5. Theodore Beza was the next who edited the Greek New Testament. He had made a new Latin translation from the Greek, and in 1555 the original, his own version, and the Vulgate with annotations, were combined in a folio edition at Geneva. His second edition appeared in 1576, the third in 1582, the fourth in 1588, and the fifth in 1619. His text is almost identical with that of Stephens, with slight variations, however, in the deuterocanonical books.

6. In 1624, the Elzevirs, printers at Leiden, published the first of their small and convenient editions. In 1627, and in these in 1633, they sold in the Provinces the text of the LXX. in the marvellous recension, and from the sort of books came the expression 'Textus Receptus.' The Elzevirs transcribed their Greek text from several MSS. the edition of 1633 has in it the character of being the best and most correct. The text lies very between that of Stephens and that of Beza, especially differing from both. The Elzevir text is that which, or at least it was for a long time used and followed till of late years: but it probably is not that of 1624, however very from the Elzevir by the introduction of some new readings, so that the expression 'text in common use' must not be restricted to either the

Elzevir or the *Stephanic* text. Stephen's was adopted for insertion by Bishop Walton in his *Polyglott* in 1657, and as Mill in 1707 followed Walton in adopting the same text without intentional change, it acquired a standing in this country which it still retains by a kind of traditional right.

7. The collection of critical materials for the revision of the text began in this country: the first of any importance which appeared was that which was contained in the sixth volume of Walton's *Polyglott*, in which work the variations of the Alexandrian MS. were placed below the text itself. A principal part of this critical apparatus consisted of a collation of sixteen MSS. made by Arbp. Usher.

The *Polyglott* was published at London in 1657; its Title is as follows,—

'Biblia Sacra, Polyglotta, complectentia Textus Originales, Hebraicum cum Pentateucho Samaritano, Chaldaicum, Graecum, Versionumque, Antiquarum Samaritanæ, Græcæ LXXII Interpretum, Chaldaicæ, Syriacæ, Arabicæ, Ethiopicæ, Vulgatæ Latinæ, quicquid comparari poterat.....Edidit Brianus Walton, S. T. D. Imprimebat Thomas Rovercroft. Londini, 1657. 6 vols. large folio.'

Nine languages are used in it, though no one book of the Bible is printed in so many. In the New Testament the Gospels are in six languages, Greek, Syriac, Persian, Vulgate, Arabic, and Ethiopic. The Persian version only takes in the 4 Gospels, the other Books are therefore in the other five languages.

The 1st volume contains Prolegomena and the Pentateuch in Hebrew, with a Latin Version, the Vulgate, the Septuagint, the Syriac, the Targum of Onkelos, the Hebrew Samaritan and the Samaritan version, the Arabic with Latin translation.

2nd. Vol. containing the Historical Books in the same languages as are above enumerated with the exception of the Samaritan which is confined to the Pentateuch.

The 3rd Vol. contains the Poetic and Prophetic Books, in the same language as before, only that there is an Ethiopic version of the Book of Psalms.

The 4th contains the Apocryphal Books, in Greek, Latin, Syriac, and Arabic, with a two fold Hebrew Text of the Book of Tobit. A three fold Targum of the Pentateuch, 1st. of Jonathan Ben Uzziel in Chaldee, 2nd. in Chaldee the Jerusalem Targum, 3rd. in Persian, each with a Latin translation.

The 5th contains the New Testament as above.

The 6th is composed of various readings and critical remarks on all the preceding versions and an explanation of all the proper names both Hebrew and Greek in the Old and New Testament. This work was published by subscription, under the patronage of Oliver Cromwell, who permitted this paper to be imported duty free; but the Protector dying before it was finished, Robert Walton cancelled two leaves of the preface, in which he had made honorable mention of his patron, and others were printed containing compliments to Charles II. and some pretty severe invectives against republicans.

8. In the next year Curcelleus published at Amsterdam a Greek

...any preparatory labours. But he did not escape criticism by the patronage which he attracted, and the critical labours of Dr. John Mill.

9. The Greek Testament of Mill appeared after preparatory labours of 30 years. This was his power to collect materials from MSS. which might be available for the establishment of a text that had been gathered from his predecessors, and very much more was added for the

10. Between the years 1709, 1719, I appeared at Oxford, a Greek Testament with an English

11. In 1734 the Greek Testament of Albert Bengel, or Bengelius, Abbot of Württemberg, was led to direct his mind by the influence of serious and anxious doubts exhibited in preceding editions; and by his laborious researches.

12. In 1751-2 appeared the Greek Testament at Amsterdam, a work which went far beyond it in the quantity of critical materials collected by the editor.

13. In 1774-5, Griesbach published a new Greek Testament.

14. The twelve years which succeeded the first edition were a time of remarkable activity in the collection of Greek MSS. The Danish scholar Birkenhead collected many copies in Italy, Spain, and elsewhere; and published readings of codices at Vienna; and published the Gospels, at the expense of the King of Denmark.

15. Matthæi published his larger Greek Testament in 12 Vols. He formed his Text from certain MSS. with great care, and the various readings were published in a new edition 1803-6-7.

16. Griesbach published another edition

17. Dr. White, Professor of Hebrew and Arabic in the University of Oxford, published an edition of the Greek Testament, exhibiting Griesbach's readings in 2 vols in 1808, and in 1811, an elegant little work, entitled '*Criseos Griesbachianæ in Novum Testamentum Synopsis*,' which contains all the variations which can be considered as established, or even rendered probable by the investigation of Griesbach.

18. In 1830 appeared the first volume of Scholz's Greek Testament, which was followed in 1836 by the second. The list of MSS. given by him was far greater than that prefixed to any previous edition, and his references to the places in which these newly cited codices are found are of value. In order to obtain materials, he visited in person the Libraries of Paris, Vienna, Landshut, Munich, Berlin, Treves, London, Geneva, Turin, Florence, Venice, Parma, Rome, Naples, of the Greek Monasteries at Jerusalem, of St Saba and the Isle of Patmos; and collated either wholly or in part, all the Manuscripts of the New Testament, which are to be found in the Libraries just enumerated (in Greek, Latin, Arabic) comparing them with the text of Griesbach.

19. From 1826 to 1831, Charles Lachmann, Professor at Berlin, was closely busied in forming a text which should rest entirely on authority. His plan was that of giving forth the Greek New Testament as if it had never existed in print at all, simply as transmitted by ancient documents. To this end he used the oldest Greek MSS. compared with the citations found in Origen and Irenæus; and then, as subsidiary evidence, he employed the old Latin (as found in unrevised MSS.) and the quotations of such Latin fathers as were worthy of considerable reliance. These Latin authorities were allowed a kind of determining voice in favour of readings also supported by Greek authority, when the Greek witnesses differed among themselves. The text thus formed would be to Lachmann's judgment that which was most widely diffused in the fourth Century. In 1831, his edition appeared entitled '*Novum Testamentum Græce, Ex recensione Caroli Lachmanni*.'

20. Professor Tischendorf of Leipsic is well known as one of the most laborious of modern collators of MSS., as the editor of the text of some of the most valuable of the ancient documents (as many indeed, as to exceed in number all that had been so put forth by others) and as having been successful in procuring in the East valuable codices both of the LXX. and of the Greek New Testament. All these extensive labours must be borne in mind, as having been accomplished by this energetic scholar, so that what he is as a New Testament editor is but a part of what he is as an important contributor to sacred criticism. But it was first as an editor that Tischendorf was known. His earliest Greek Testament appeared at Leipsic in 1841. In the following year Tischendorf was at Paris and there he published three editions, one with the Clementine Vulgate by the side of the Greek Text, which was itself adapted to the Latin whenever this could be done on the authority of any Greek MS. of any kind. Also a small edition with the Greek Text only, both dedicated to the

Archbishop of Paris, M. Affre, who fell on the barricades when endeavouring to allay the fierce multitude in June 1848. Tischendorf's second *Leipsic Edition* appeared in 1849; in this he gives the text as he thought that it ought to be revised on such principles of criticism as were matured in his mind.

21. In 1853, was published a Volume entitled "A full and exact collation of about Twenty Greek Manuscripts of the Holy Gospels (hitherto unexamined,) deposited in the British Museum, the Archbishopal Library at Lambeth, &c. with a Critical Introduction by the Rev. Frederick Henry Scrivener, M.A. of Trinity College, Perpetual Curate of Penwern, Cornwall, and Head Master of Falmouth School. Cambridge 1853.

22. In 1844, Dr. Tregelles published an edition of the Book of Revelation in Greek and English; the Greek text so revised as to rest almost entirely upon ancient evidences, and the English adapted to the Greek so revised.

The intention was then expressed of preparing a critical edition of the Greek New Testament, in which the ancient authorities would be allowed a primary place. To carry out this investigation, Tregelles found it needful to re-collate every accessible ancient MS., to examine such collations with those which others in 21st have made, and to reconcile discrepancies with the MSS. themselves, to institute a careful re-examination of all the ancient versions; and also to collect in a manner which had not been done previously, the citations of all the Greek fathers as far as to the end of the 5th century. These collations of MSS. were carried out, and publication of those of Tischendorf, and the accuracy of the results has been tried with mutual advantage by a comparison of the separate examinations. After many years of assiduity, the edition based on the materials so prepared, was put to press in 1857. Containing the Greek Testament, and also the Latin version of Jerome taken mostly from the Codex Ambrusianus at Florence, the various readings of all the known MSS. in ancient letters, and of a few others of importance,—of all the versions anterior to the 15th century, and of the fathers to Eusebius inclusive—and all cases in which there is any balance of evidence, the authorities are stated for and against the readings under discussion. The text thus formed by Tregelles differs from that of Lachmann in its basis, by introducing a wider range of evidence and by a careful re-examination of authorities; and from that of Tischendorf by a more uniform adherence to ancient evidence and by a re-examination of the versions and fathers as well as of MSS.

The editions of the New Testament of which a short account is given above are the principal ones that have been published, and those from which the Text of the others has been taken.

We must now give an account, from the same authorities quoted above, of the Versions of the Bible, which are divided into two classes, Eastern and Western.

Of the Eastern Versions.

1. The Syriac is the most ancient.

"The Syriac also called the Aramaean language from Aram the

Hebrew name of Syria, was once predominant over a very extensive territory; and a Hebrew dialect of Syriac is supposed to have been the language chiefly spoken in Palestine during the time of our Lord; but Arabic has completely supplanted it as the vernacular of Syria and Mesopotamia, and it is now spoken only by a few obscure tribes, in two or three confined districts, as an ecclesiastical language, however, it still retains its importance, and is used in the Jacobite and Nestorian Churches of Syria. It has likewise been for ages the liturgical language of a remarkable people in India who during a period of about fourteen hundred years, have preserved the name of Christians in the midst of idolatrous nations. They dwell partly within the British territories, and partly in Cochin and Travancore, two states on the Malabar coast, forming the southern extremities of Hindoostan and tributary to the British. In number they amount to 100,000, and although they have suffered severe persecutions from the Roman Catholics, especially from the inquisition at Goa, they still possess a regular hierarchy, and retain fifty-five of their ancient churches. They were converted to Christianity about the middle of the fifth century by the Syrian Mar Thomas, who has been confounded by the Portuguese with the Apostle St. Thomas. But prior even to Mar Thomas the Christian religion had been established in India, for a Bishop from that country was present at the council of Nice in A.D. 325. Yet, although the Syriac language was introduced with Christianity among the Malabar Churches, Malayalam has continued the vernacular of the country."

"It appears to be an admitted fact that in the second century there was a version of the Books of the New Testament into Syriac. To this Version references seem to be made by Eusebius, when, in speaking of Hegesippus, he states that that early writer made quotations from the Gospel according to the Hebrews, and the Syriac. In the fourth century the writings of Ephrem the Syrian, a deacon at Edessa, give abundant proof that such a version was then known to have been long in habitual use; and this translation he calls our version. It is quite true that in but a few places in which such a Syriac translation is mentioned, the reference may be to the Old Testament, and in some it is so certainly, but this hardly makes any important difference; for the early church soon learned to regard Holy Scriptures as an organic whole, and we can hardly suppose Christian communities in Syria more intent on possessing the writings of Moses and the Prophets in their own tongue, than those of Evangelists and Apostles.

Now there exists a Syriac version of both the Old and New Testaments, which is in widely extended use amongst the Churches of the East, who employ Syriac as their liturgical tongue. And this usage may be traceable as far back as the fifth century, because in that unhappy age when dogmatic disputes ran so high, and when party spirit and turbulence were so grievously introduced into questions of solemn importance, divisions took place among the Syrian Christians which have never been healed. And yet all these parties agree in one thing, in using the same Syriac translation, as varying parties in England employ the same vernacular version.

The most ancient Syriac version of the Old Testament is called the Peshito, of which name different explanations are given, some supposing it to mean, clear, literal, and exact, from its fidelity to the text, and others simply, as free from the asterisks and italics, and references to other versions, which exist in a later version, made from the Septuagint. The Peshito was made from the Hebrew. There is another version of the Old Testament from the Septuagint, the date of which is ascertained from the subscriptions appended to some of the Books. The translator is there called Paul, but with him is associated the name of Mar Thomas a deacon of the Patriarch Mar Athanasius, the date is the year of the Greeks 928, i. e. A.D. 617. The most ancient version of the New Testament commonly known is also called Peshito. There is another version which is called the Philoxenian, so called from Xenaias or Philoxenus, a Bishop of Maburg or Hierapolis from 488, to 518, for whom the version was made by Polycarp. We know with peculiar exactitude when this translation was made. The Gospels in the MS. of this version are ended by a subscription, stating that Thomas of Harkel revised the version in the year of the Greeks 927 i. e. A.D. 616. at Alexandria with three or as in some MSS. two Greek copies. There is another Syriac version called the Jerusalem Syriac. This is an Evangelarium or Lectionary of the Gospels. The MS. is among the Syrian Codices of the Vatican Library Rome. Another version is named the Karkaphetesian which is little more than a revision of the Peshito made towards the end of the tenth century by David, a Jacobite Monk of Mesopotamia, for the especial use of the Monophysite or Jacobite Christians. It derives its name either from a Syriac word signifying the head, and also the summit of a mountain Karkapho, or from a town in Mesopotamia. The Syriac version became known in Europe in modern times from its having been brought in 1552 by Moses of Mardin from the East in order to be printed for the use of the Jacobites or Monophysites. This Moses was commissioned by Ignatius the Jacobite Patriarch, to state his religious tenets to Pope Julius III. in order to effect a union with the Latin Church, and to get an edition of the New Testament printed. Moses of Mardin was frustrated in his endeavours both at Rome and Venice to find any who would undertake to print Syriac. At Vienna he was more successful. John Albert Widmanstadt the chancellor of Ferdinand I. (brother and successor of Charles V.) had learned Syriac several years before of Theodosius Ambrosius, and through his good offices Ferdinand defrayed the expence of an edition. Widmanstadt, Moses, and Postell laboured in its preparation. It was completed in 1555. The different parts of the volume have different dedications to members of the Austrian Imperial House, all dated in that year. A large portion of the edition seems to have been sent to the East, while many copies remained in the possession of the imperial chamber. These in 1562 were issued for sale, and then that date with the arms of the printer Zimmernan were added at the back of the Title page. The Syriac version which thus appeared was without the Catholic Epistles, and it also wanted the Apocalypse and the history of the woman taken in adultery in John VIII. The text of

this edition has been highly valued ; for although it was not based on the collation of many MSS. those which the editors had were honestly and carefully used. Tremellius in 1569, reprinted the Syriac New Testament in Hebrew characters, together with a Latin translation of its text, and this caused it to be available for purposes of criticism to those who like Beza, might be occupied with the Greek Text, but without any knowledge of the Syriac language. This version was inserted in the Antwerp Polyglott 1569-1572. In 1622 Tross published an edition at Anhalt. The Syriac version was published in the Paris Polyglott in 1643 also in Walton's Polyglot in 1657. In 1644 Gutbier published one of the best Syriac editions. In 1703 the Propaganda at Rome issued an edition in Syriac and Chaldaic (i. e. Arabic in Syriac letters) for the use of the Maronites. The late Professor Lee examined the text of this edition with much minuteness, and showed that the boast of the exercise of critical care is so ill-founded, that this edition could not be depended on as having any value for scholars. In 1708, 1709, 1717, an edition of the Syriac Testament was published by Leusden and Schaaf. Dr Buchanan in his visit to the Syrian Churches of India discovered numerous ancient MSS. of the Scriptures. One of these, which was discovered in a remote Syrian Church near the mountains, is particularly valuable. It contains the Old and New Testaments, engrossed with beautiful accuracy in the Estrangelo (in old Syriac) character, on strong vellum, in large folio and having three columns in a page. The words of every book are numbered ; and the volume is illuminated, but not after the European manner, the initial letters having no ornament. Dr Buchanan commenced an edition for the British and Foreign Bible Society, but on his death, on account of some innovations in vocalisation it was thought advisable to cancel wholly what he had done, the work was then committed to the care of Professor Lee and published in 1815. An anecdote has been related of Dr. Buchanan in reference to his labours on this version, while walking with a friend from the funeral of Mr. Thornton, he related to him the course he was pursuing with regard to the printing of the Syriac Testament. " While giving me this detail," writes his friend " he stopped suddenly and burst into tears. I was somewhat alarmed ; when he had recovered himself, he said, ' Do not be alarmed, I am not ill, but I was completely overcome with the recollection of the delight which I had enjoyed in this exercise. At first I was disposed to shrink from the task as irksome and apprehensive that I should find even the Scriptures pall by the frequency of this critical examination. But so far from it, every fresh perusal seemed to show fresh light on the word of God, and to convey additional joy and consolation to my mind.' "

In 1828, Mr William Greenfield edited an edition of the Syriac New Testament, published by Bagster from the text of Widmannstadt, but having the vowel points.

In 1720, Samuel Palmer sent from Diarbekir, the Ancient Amida, in Mesopotamia, to Dr Gloucester Ridley four Syriac MSS. two of which contained the Harclean recension of the New Testament. Ridley published on account of this and the previously known Syriac version.

version of Thomas contained
contain all the Catholic Epistles
in the Peshito and this is a
Dionysius Barsaliberos, Bishop

The following Syriac Versions
editions of the Peshito.

I. A version of the second
of John, and that of Jude.

II. The Syriac version of the

III. A Syriac version of the
1—11.

The Peshito as originally edited
contains only three of the Catholic

In 1680, there was published
English scholar Edward Pococke
Epistles, taken from a MS. in
the text of the Philoxenian before

In 1627. Lewis de Dieu published
the Book of Revelation from a
of that place, which had formerly
subscription the copyist calls his
Indians. Marsh shows from a Syriac
Orphan-House at Halle written
the Latin title says that the
Malabar at Rome in 1580. The
Library of the Dominican Monastery
same version of the Apocalypse in
Caspar in 1582. From the edition
of the Apocalypse, was like the Editio
Paris Polyglott, and thence to the

The Syriac version of the narrative
In 1631 De Dieu published
Evangelia, in which he inserted the
woman taken

Archiepiscopus Armachanus nuper admodum ad nos misit. *Ibi hæc historia sic habet.* Then the Syriac passage is given with a Syriac note at the beginning. 'The lesson concerning the sinful woman which is not in the Peshito.' From De Dieu the passage was inserted in Walton's Polyglott, with a reference to Usher's MS. and thence sometimes with and sometimes without a mark of distinction. It has been transferred to other editions. In Ridley's Codex Bezae Cantabrigie, the mention was found and out of this MS. it is printed in White's edition, at the end of St John's Gospel, as not being a part of the Philoxenian or Harklean text. In this MS. it is noted as not being part of the Philoxenian version and attributed to Maras, who is said to have translated it A.D. 622. In a MS. of the Harklean text at Paris, this same passage was found by Adler, with the annotation subjoined 'This does not occur in all copies.' Abbas Mar Paul found it and interpreted it into Syriac as it is written here in the Gospel of John. These three copies agree in their general text, so as to show that the translation is the same, whoever may have been the translator. A Syriac version of this passage is mentioned by Baraliborus, and by him cited out of Maras, Bishop of Amida, through the chronicle of Zacharias of Meletina. This text, as cited by Baraliborus, seems to differ altogether from that published by De Dieu, White, and Adler.

The fragment given by Assemani quoted in Bibliotheca Orientalis from the Codex Clementinus Vaticanus Syr., shows this, and that it was introduced as a separate variation. The contradictory accounts as to the person by whom this passage was translated into Syriac may in part arise from there having been different versions in circulation, though for many years none of them was attached to a copy of the Gospel. The statement of Ridley's MS. that Maras was the translator of the text there given is contradicted, 1st. by the date, which is a century after the time of that Bishop of Amida, and 2nd. by the text of the fragment which has been printed of this version. Some confusion probably arose from Maras having been the translator of the other text of this passage. Both he and Zacharias, through whom Baraliborus cited it, lived in the former part of the preceding century, and to the account of Zacharias no reasonable exception can, it seems, be made. This might have been executed by Maras in order to complete the Philoxenian version then recant while that of the year 622 might have borne the same relation to the Harklean text. It is at least, worthy of remark that this date is the same as that given in the subscription of the Florentine copy of the Syriac Apocalypse. The Paul spoken of in the Paris MS. as the translator, seems to be the same as Paul of Tula mentioned by Bar Hebraeus—this also appears to be the Paul who translated the Old Testament into Syriac from the Hexapla text of the LXX, as stated in a subscription in a Codex of the last Book of the Kings, at Paris, whose date is there given 926, i. e. A.D. 617. If the MS. which De Dieu received from Archbishop Usher could be traced and discovered, it would be of considerable value in relation to the question of the authorship of the supplementary parts of the Syriac version, as it seems to be the only copy of which we have any knowledge which contains every part of the New Testament in Syriac.

Amongst the Syriac MSS. now in the British Museum brought from the Nitrian Monastries, there is one containing large portions of the four Gospels in a version differing, as to the character both of the text and of the translation, from any Syriac translation previously known. Soon after this MS. was placed in the Library of the Museum, the Rev. William Cureton observed the peculiarity of the text: the MS. was then composed of portions of two different codices; the one containing the common Peshito text, and the other version now under consideration; the former having been used to fill up the defects of the later.

Biblical students are under great obligation to Mr. Cureton for having directed their collation to this version for it shows that a Syriac translation did exist of very great antiquity, in which the readings were in far greater accordance with the oldest authorities of various kinds, than is the case in the previously known Peshito. The Syriac entire Bible is printed and sold by the British and Foreign Bible Society for the Syrians of India. Professor Lee edited an edition of the Old Testament in 1823, and in 1826 an entire edition of the Scriptures was published by the Society. The Society also published the entire Bible in Syriac and Carshun, and the Gospels in Syro-Chaldaic, for the Nestorians. The language denominated Syro-Chaldaic, or Nestorian, differs in no respect from the Syriac, unless it be indeed, in the occasional variation of one or two grammatical forms, and a difference in the pronunciation of the vowels. Thus a Syro-Chaldaic book if transcribed in Syriac characters would be pure Syriac. Several ancient MSS. of Scriptures have been found in the possession of the Nestorians, which from time to time have been brought to Europe. Dr. Wolff travelled in 1826 among the Nestorian Churches, and had frequent interviews with the priests and people, and purchased of the Nestorians several MSS. of various portions of their Bible; these he brought safely to England, although on two several occasions he very narrowly escaped shipwreck. The MSS. became the property of the London Society for Promoting Christianity among the Jews, and the Committee lent them to the British and Foreign Bible Society for publication. Dr. Wolff found them, as they themselves admitted, in a wild and uncivilized state; but when questioned on the cause of their want of civilization, they acknowledged it to be the result of their lamentable destitution of copies of the Scriptures. They had no printed copies whatever, and the MSS. were extremely scarce and never found in the hands of the common people. 'But' said they, 'we have heard that the English are able to write a thousand copies in one day, would they not write for us several thousand copies and send them to us? we become wild like Curda, for we have so few copies of the Bible. The English have written those of the Jacobite, (in Syriac characters) which we cannot read generally, why should they not write these of ours?' The expectations and desires of these simple people were realized, and soon after they had been put in possession of the Gospel by the British and Foreign Bible Society, divine seed sprung up and bore fruit to the glory of God. The Missionaries of the American Board of Missions who have for some years been labouring

among them, give the following account of them ; 'the light of heavenly truth is rapidly pervading the mass of the people, many of whom appear like a person awakened from a deep sleep, unconscious of the darkness in which he has been enveloped, and are inquiring how it is that they have been kept so long in ignorance and self delusion. To this their Priests reply, We ourselves, till now, have been dead in trespasses and sins, and our criminality is even greater than yours for having hidden the light so long.' "

2 The Armenian Version.

" Armenia is a country of especial interest, from Mt. Ararat being within its confines, on which the Ark is supposed to have rested on the retirement of the flood. It is the spot in which the three great powers of the East, the Russian, the Turkish, and the Persian, are brought into direct approximation, and it is now politically divided between them. It extends from the River Kur on the North to the Mountains of Kurdistan on the South, and from Diabekir on the West to the Caspian sea on the East. The total number of the Armenian nation has been estimated at 2 or 3 Millions, but in their own country they are only a 7th part of the population ; while in scattered colonies they are to be met with from Venice and Constantinople to Canton, and from St. Petersburg to almost every part of Africa. In Constantinople and its adjacent villages there are computed to be 200,000 Armenians, and an equal number in the Russian and Persian provinces. They are emphatically the merchants of the East, and a large proportion of the trade, foreign and internal, of Turkey, Southern Prussia, Persia, India, and of other countries is conducted by them.

The ancient Armenian language, though no longer vernacular, is very generally studied by American Christians as their national language of religion and literature. Prior to the fifth century the Armenians had no Alphabet of their own but used the Persian, Greek, or Syriac characters in writing their language. Our information concerning the early history of this invaluable translation is derived from two sources, an Armenian Biography of the Saints including the life of Mesrob, preserved in the Royal Library of Paris, and the History of Armenia by Moses Churonensis printed with a Latin translation at Cambridge in 1736. From the combined testimony of these two sources, it would appear that the origin of the Armenian version is nearly contemporaneous with the invention of the Armenian Alphabet. Mesrob after communicating his discovery to the king Uram Scavu, and to Isaac the Patriarch of Armenia, travelled throughout the country in order to establish schools for disseminating instruction in reading and writing, and on his return he found the Patriarch engaged in the application of the newly invented characters to a translation of the Scriptures from the Syriac into Armenian. By the efforts of joint Mesrob and Isaac a version of the entire Scriptures was effected, but it was executed wholly from the Syriac, because no Greek MSS. were then attainable in Armenia. Merodach a Persian general had caused all Greek books to be burnt, and the Persians had prohibited the use of any language for religious purposes among the Armenians except the Syriac. At the meeting of

the Council of Ephesus in 431, Mesrob and Isaac sent two of their pupils to that assembly, to recount the progress that had been made in the translation of the Scriptures. The members of the council sent back the youths with a complete copy of the Septuagint Bible and the Greek New Testament, for the use of the Translators—on receiving this welcome gift, Isaac and Mesrob who had already produced two different translations from the Syriac, now addressed themselves for the third time to the formation of an Armenian version. They found themselves, however, impeded by their imperfect acquaintance with the Greek Language, and accordingly sent some of their disciples to Alexandria, which was then the school of Greek learning and literature, to study the language. On the return of these young men one of whom was Moses Chrounensis the historian, the work of translation was recommenced from the Greek, and when the version was completed, if we may take the word of Bar Hebræus, Mesrob and Isaac modified it according to the Syriac; on this subject however, there are differences of opinion. A recension of this version is said by some authors to have been made by Haltho, who reigned in Lesser Armenia from A.D. 1224 to 1270; he belonged to the Roman Catholic Church, and is charged with having introduced corrupt readings from the Latin Vulgate. But this statement is now regarded very generally as incorrect.

In the middle part of the 17th Century, Manuscript copies of the Armenian Scriptures having become scarce and expensive, the Armenian Bishops in a synod held in 1662, determined to get it printed if possible, in Europe. For this purpose an Armenian of Erivan, commonly known by the name of Oscan or Uscan (by which he is said to have been called from his abode in the Monastery of Uski) was sent to Europe for the purpose. After staying fifteen months at Rome, without success in the object of his Mission to the west, even though the Armenians in their distress had then submitted to Papal authority, at length by passing onward to a Protestant country, got the Armenian Bible printed at Amsterdam. A separate edition of the New Testament followed in 1668, in which the text of Uscan was used. In 1789 Dr. Zohrab a learned Armenian divine, published the New Testament at Venice from MS. authority, and in 1800 an edition of the whole Bible. Collations of the Armenian Text have been made for Dr. Tregelles' Greek Testament. In 1814 a representation was made to the Calcutta Bible Committee, by Johannes Sarkies, on the necessity of supplying the numerous families of Armenians in Calcutta and other parts of Hindoostan with copies of the Scriptures, and in 1817 an edition was printed for the Society at Serampore, consisting of the entire Scriptures. During the same year 5000 copies of the New Testament, and a separate edition of the Bible, were printed by the St. Petersburg Bible Society for the use of the Armenians who to the number of 50,000, were settled in the South of Russia; every sheet of this edition was examined by Joannes, the Armenian Archbishop at Astracan. A previous edition of the same Scriptures had been published by the same Society in 1814. In 1818 the British and Foreign Bible Society purchased 1500 copies of the

New Testament of the Monks of St. Lazarus for distribution chiefly in Armenia, and in the following year they purchased 1000 Bibles. Further purchases were made by the Society at Venice until 1823, when they ordered an edition of 5000 copies of the New Testament, and 3000 copies of the Gospels alone, to be printed at Constantinople. This edition was carried through the press by the Rev. Henry Leaven, with the concurrence of the Armenian Patriarch. The copies were sent to Tocat, to Julfa near Ispahan, and into Armenia for distribution. About the year 1838 another edition of the ancient Armenian New Testament was printed at Smyrna, at the expense of the American Bible Society. The Old Testament in ancient Armenian being made not from the Hebrew text, but from the Greek version of the LXX has never been printed by the British and Foreign Bible Society. Although the ancient Armenian Scriptures are now only intelligible to those who have had the benefit of education and opportunities for the study of this ancient tongue, yet as this class of persons is rapidly increasing, there is a prospect that this version will soon become more generally understood, and more highly appreciated, than heretofore. Dr. Dwight bears a fitting testimony to its value in a letter addressed in 1836 to the Board of the American Bible Society. 'It is astonishing,' he says, 'to see the power of Scripture truth on the conscience when it comes to men from the pure fountain itself, without note or comment, and without the aid of a living teacher. I could point to two young men of the Armenian nation, of whom we have the hope that they have become true disciples of Christ, whose minds were first opened by the simple reading of Scripture, before they even knew there was a missionary in the whole world.' And equally gratifying is the statement of the American Missionaries in 1847, when after giving an account of the recent remarkable awakening among the Armenian people, they ascribe the change in part at least, to the influence of the ancient version. 'Some facts,' they write, 'have come to our knowledge, showing that the ancient Armenian Scriptures, printed many years since, at Venice, and perhaps at other places by your Society during the first years of its operations, have had no small share, by the blessing of God, in awakening the Armenian mind everywhere, and in preparing the people to receive and maintain the doctrine of the sufficiency of the Scriptures as the rule of faith and practice. This is the testimony of the Armenians themselves.

The present vernacular of the Armenians is distinguished from their ancient language by numerous local peculiarities and corruptions, varying more or less in every country in which the members of this scattered race are congregated. These local varieties are however, all resolvable into one or other of the two predominant dialects of the modern Armenian language, called from the regions in which they are respectively spoken, the dialect of Constantinople and the dialect of Ararat. The whole Bible and the New Testament and Psalms have been translated into both these dialects, and are sold by the British and Foreign Bible Society.

2. The Persian Version.

The Kingdom of Iran or Persia Proper lies between 39° and 26°

N. Latitude, and 44° and 63° E. Longitude. The inhabitants are divided into two classes, *Taujiks* or aboriginal inhabitants of the country, and the *Eilauts*, a collective name given to the nomadic tribes of Turkish, Mongolian, Affghan, and Arabic origin, the languages spoken in Persia are therefore as numerous as the races by whom it is peopled. Turkish is predominant in the Northern and Western provinces. But the Persian language is predominant far beyond the regions of Persia Proper. In India it is spoken at all the Mahomedan courts; and it is, or was till very recently the language adopted by the British Government in all judicial proceedings throughout Hindostan. It is the vernacular language of the ancient Transoxiana, and indeed of the whole of Turkistan, now subject to the Uebe Tartars; in this country the *Taujiks* possess four independent governments in which pure Persic is spoken. Generally speaking, however, the *Taujiks* do not dwell together in corporate societies like other nations, but disperse themselves over the regions adjacent to their native land, and adopt the dress and customs of the dominant race in the countries in which they sojourn. They are said to be scattered as far as Thibet, and to have been met with in Chinese Turkistan. In Afghanistan they have been calculated by Elphinstone to number 1,500,000, and the Cohistan of Cabul is occupied almost solely by them. The religion of the *Taujiks* is Mahomedanism; but Soofecism or free thinking, a species of infidelity allied to the rationalism of Germany, is extremely prevalent among them. There are also about 2,300 families of *Guebres* or fire-worshippers in Persia, and on the western coast of India there are about 200,000 individuals belonging to this ancient sect. These *Guebres* or *Parsees* of India now form one of the most valuable classes of the subjects of Britain; their ancestors are believed to have fled thither when Persia fell under the Mahomedan yoke, and the books and sacred fire which they brought with them are still religiously preserved.

An ancient version of the Scriptures existed in the language formerly spoken in the Persian Empire; but of this version, and even of the particular dialect in which it was written, we have little or no information beyond the casual allusions of Chrysostom and Theodoret. Christianity was early established in Persia, for Constantine the Great wrote to Sapor, king of that country, in behalf of the Christian churches in his dominions. The *Elamites* present on the day of Pentecost doubtless carried back the Christian doctrine with them, and we are assured of a Bishop of Persia being at the Council of Nice. The oldest version existing in the modern Persian language is probably that of the Pentateuch contained in the London Polyglott. This is believed to have been translated by Rabbi Jacob, a Jew, who on account of his having come from a city called Tus, was surnamed *Tusius* or *Tawosus*. The period of its execution is unknown, but it certainly was translated subsequently to the eighth century, for Babel in Gen. x. 10. is rendered Bagdad. The translation is supposed to have been made from the Syriac, but it follows the Hebrew pretty closely. It was printed at Constantinople in 1846, accompanied with the Hebrew text, the Chaldeo Targum of Onkelos, and the Arabic

version of Saadiah Gam. The only other portion of Persian Scriptures contained in the London Polyglott consists of the four Gospels, supposed to have been written at Caffa, a town of the Crimea, about A.D. 1341, by a Roman Catholic. The translation is evidently from the Peshito, as is proved by many internal evidences, but it is interpolated with readings from the Vulgate, and even from Romish rituals and legends. If it had been free from these glosses and additions, it would have furnished valuable aid in the criticism of the Peshito. Another edition of the Gospels was commenced under the care of Whooloc, Professor of Arabic at Cambridge, and at his death superintended by Pearson, and published in 1657. Le Long speaks of another version of the Persian Gospels, which he says was transcribed in 1389, from an original of much older date, and sent by Jerome Xavier, a Jesuit from Agra to the Collegium Romanum. Yet it is recorded of this same Xavier that at the request of Akbar, Emperor of the Moguls, to be furnished with the Scriptures in Persian, he merely feigned compliance, and with the aid of a Persian compiled a life of Christ, partly from the Gospels, and partly from Romish legends, which when presented to the Emperor, only served to excite derision. This production was printed by De Dieu, at Leyden in 1630. The next attempt to procure a version of the Scriptures was made by Nadir Shah. This Emperor was desirous of procuring a translation of the Gospels, the Psalms and the Prophecies of Jeremiah, on account of the references made in the Koran to the Jewish and Christian Scriptures, and with this view he summoned several Armenian Bishops and Priests, Romish Missionaries, and Persian Mullahs to Isfahan. The Armenians, from their imperfect acquaintance with the Persian language, were unable to take any efficient part in the translation, the whole of which, in consequence, devolved upon the Romish and Mahomedan priests, between them, they effected their work by the aid of an ancient Arabic and other versions, but it was dressed up with all the glosses which the Koran could warrant, and the Romish priests made such use as they could of the Vulgate. When the work was presented to Nadir Shah he turned it into ridicule, and declared that he could himself make a better religion than any that had yet been produced. If this story be true, the version sometimes found in the hands of the Armenian priests in India may be safely conjectured to be same as that of Nadir, a copy of this version was shown to the Rev. Henry Martyn, who remarked that he did not wonder at the Emperor's contempt of it. As the style in which the Gospels of the Polyglott are written has long been antiquated at Isfahan, several efforts have been made during the present century to produce a version in the polished dialect now spoken by the Persians. A translation of the four Gospels was made under the superintendence of Colonel Colebrooke, and printed at Calcutta in 1804. In 1812 the Rev. L. Sebastiani had advanced nearly to the end of the Epistles in a translation of the New Testament from the Greek, and during the same year 1000 copies of the Gospels of this version were printed at Serampore by order of the Calcutta Auxiliary Bible Society. In the mean time another translation of the whole of the New Testament had

been progressing at Dinapore, under the superintendence of the Rev. H. Martyn. The translators were Sahat and Mirza Fitrat - the former had previously been employed in this translation at Serampore, and the latter by Col. Colebrooke. This version was completed in 1808 but it was found to be so replete with Arabic and abstruse terms intelligible only to the learned, that the Rev. H. Martyn determined on visiting Persia that he might there obtain the means of producing a clear and idiomatic version. In 1811 he reached Shiraz, the seat of Persian literature and remained there nearly a year. He was received with much friendship by some of the principal men of the city, who expressed the warmest sympathy for the man of God, as they habitually designated our Missionary. When the weather became too intense for his enfeebled frame to bear the extreme heat of the city, Jaffier Ali Khan, a Persian Noble, pitched a tent for him in a delightful garden beyond the wall, and here he executed from the original Greek a translation of the New Testament, remarkable not only for its strict fidelity to the text, but for its astonishing conformity to the niceties of the Persian idiom. By the Persians themselves this work has been designated a 'masterpiece of perfection;' and while other Oriental versions have been superseded by more accurate translations, the Persian and Hindoostanee Testament of this accomplished scholar are at this day in higher repute than ever. On the accomplishment of his object, he found that his constitution had been completely shattered by the effects of the climate and extreme exertion, and he attempted to return to England, but expired during his journey homewards at Tocat, a commercial emporium of Asiatic Turkey in 1812. Copies of the work which had caused the sacrifice of his valuable life were deposited with Sir Gore Ouseley, the English ambassador in Persia. One copy was presented to the King of Persia, who in a letter written on the occasion, expressed his approbation of the work. On returning to England, by way of St Petersburg, Sir Gore Ouseley met with Prince Galitzen; and it was suggested that the Prince who was the head of the Russian Bible Society, should cause an edition of Martyn's Testament to be printed at St. Petersburg for circulation in the provinces of Western Persia. The impression was completed in less than six months, and consisted of 5000 copies. In 1813 a communication was received by the corresponding Committee at Calcutta from Meer Seid Ali, the learned native employed by the Rev. H. Martyn at Shiraz, in which with many expressions of regret for the loss of his excellent master, he informed the Committee, that the manuscript of the New Testament and of the Psalms which had also been translated was in his possession and that he waited their orders as to its disposal. He was directed by the Committee first to take four correct copies of the MS., that no risk might be incurred in the transmission of so great a treasure, and then to forward the MS., to Calcutta, whither he was invited himself for the purpose of superintending the publication. The Psalter and New Testament passed through the press at Calcutta in 1816. The impression printed at St. Petersburg was so defaced with errors that the Missionaries thought it useless, and at their request the issue was stopped by the Russian Bible Society. The entire Old

Testament was translated by the Rev. T. Robinson and published in consequence of a grant by the British and Foreign Bible Society in aid of the translation department of Bishop's College, Calcutta, in 1838. A Persian version of the prophecy of Isaiah was purchased by the B. and F. Bible Society for £100 in 1833. This version had been executed by Mirza Ibrahim of the East India College at Haileybury, and revised by Mr Johnson, one of the Professors. In 1834 it was published. In 1841, the attention of the Calcutta Committee was occupied in lithographing an edition of the scriptures in the Persian character, a method deemed preferable to the former method of Arabic type printing. In 1842, 5000 copies of Martyn's Testament were printed in this way, and in 1844, 5000 copies of Genesis and part of Exodus of Archbishop Robinson's translation were also lithographed. In 1847, the entire Old Testament translated by the Rev. W. Glen of the Scottish Mission, at Astrachan, was printed at Edinburgh, under the auspices of the Committee of Foreign Missions connected with the United Associate Synod of Scotland, and the British and Foreign Bible Society contributed £500 towards its publication. A writer in the Asiatic Journal states, that once, at a convivial meeting in Persia, where religious questions were being discussed, he chanced to express his opinions with a considerable degree of levity. He was immediately afterwards startled by perceiving the eyes of one of the guests fixed upon him with a peculiar and piercing expression of surprise, regret and reproof, on inquiring, he found this person to be by name, Mahomed Ramah, a man of great learning and high moral endowments, he had, it was said, been educated as a Mullah, but had never officiated, and led a life of retirement. The writer obtained an interview with him, in which Mahomed avowed himself a Christian, and related the history of his conversion in nearly the following terms: 'In the year 1223 of the Hegira there came to this city an Englishman who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill-treatment from our Mullahs as well as the rabble. He was a beardless youth, and ensouled evidently with disease. I was then a decided enemy to infidels, and I visited the teacher of the despised sect with the declared object of treating him with scorn, and exposing his doctrines to contempt. These evil feelings gradually subsided beneath the influence of his gentleness, and just before he quitted Shiraz I paid him a parting visit. Our conversation, the memory of it will never fade from the tablets of my memory, sealed my conversion. He gave me a book; it has ever been my constant companion, the study of it has formed my most delightful occupation." Upon this Mahommed brought out a copy of the New Testament in Persian, on one of the blank leaves was written. 'There is joy in Heaven over one sinner that repenteth — Henry Martyn.' Nearly all the Jews who are settled in Persia and Bokhara speak the Persian language, which they are able to read and write only in the Hebrew character.

In 1847, an edition was printed in London of the Judeo-Persic Gospels under the superintendence of Rev. Dr. Wilson of Bunbury.

Georgians sent young men of talent in language, and that on their return they brought with a translation of the Scriptures and the Greek Church. But whoever may have been certain that the Georgian version of the Bible was from the Septuagint, and the New Testament from the Constantinopolitan family ; and that it dated at some time between the sixth and seventh centuries, it would have been of great value had it not been corrupted during the many centuries it has passed. In the beginning of the eighteenth century it was particularly grossly interpolated, for it was revised into a Slavonic version ; and portions of the Bible had been lost during the political troubles of Georgia, and were now drawn anew from the Slavonic. This revision was undertaken under the superintendence of Georgian princes in Russia. Prince Arcil was the first to die before it was completed, and a new revision was commenced by Prince Vakust, who revised it as conformable as possible to the Slavonic version, and verses in imitation of that text. A printing-house was established under his direction, at Moscow, in 1743, and Prince Bacchar ; the types were cast in 1753, and the press was committed to four native printers on the first occasion on which the entire Georgian Bible was sent to the press ; but a small edition of the Psalms and Prophets, had been printed in 1736, under the care of Prince Vaktangh, at Tiflis in 1736.

The Moscow edition formed the text of the Georgian Bible by the Moscow Bible Society in 1818, and was printed by the Georgian Metropolitan Ion, and the Russian Metropolitan resident in the Kremlin, at Moscow. It was printed in 1753, and the types from which it was cast were the very matrices which had been used by the Russians, and had been providentially preserved during the time of Napoleon's invasion. The

consequence of this secrecy of the Scriptures, the clergy were very ignorant : but the women of Georgia were noted for the zeal with which they devoted themselves to the acquisition of religious knowledge. The tradition that the Georgian nation was first converted to Christianity by the preaching of a Greek virgin, named Nino, in the fourth century, had much influence on public opinion, and a proper acquaintance with the doctrines of Scripture has always been considered in Georgia an indispensable part of female education. In 1818, the Society printed another edition of 2000 copies of the New Testament in this edition the civil or common characters were adopted, which were found more generally intelligible to the laity, the former editions having been printed in the sacred or ecclesiastical character, which is almost exclusively used by the clergy. More recent editions of various portions of the Scriptures have been printed at Tiflis and in Russia.

B. The Arabic Version.

Arabia is a country of Asia, bounded on the N. by Syria and Babylonia, on the E. by the Persian Gulf, on the S. by the Erythrean Sea (Indian Ocean) and on the W. by the Red Sea. Its peninsular shape has led the natives to call it *Qesret el Arab*, i. e. the island of Arabia, it contains 834,000 square miles, or about as many as the modern kingdoms of Great Britain and Ireland, France, Spain, Belgium, Holland, Sweden, and Germany. It was divided into Arabia Petraea, in the N. W. Arabia Felix, in the S. W. and Arabia Deserta, in the E., which names are still used by Europeans to distinguish the same portions of country. Petra the capital of Arabia Petraea is famous in the present day, for its remains of magnificent tombs and dwellings hewn out of the solid rock of which Photographic drawings were taken and engravings from them published by Dr Keith in his 'Evidence of Prophecy.' It contained within its boundaries Mt. Sinai, and the desert in which the children of Israel wandered 40 years, and Mt. Hor, the scene of the death of the first High Priest. Arabia Felix is famous as the birth place of the great impostor Mahomet. The province of Hedjas contains the cities of Mecca, with a population of 80,000, where he was born, and Medina 18,000, where he was buried. He openly promulgated his new doctrines for three or four years, but made only a few converts; when his life being threatened by his enemies, he escaped with his friend Abubeker, to the cave Thor, where he lay concealed for three days, and from thence he fled to Medina, his flight, called the *Hegira* A.D. 622, being considered the end of his glory. Having succeeded after much opposition from rival tribes, in widely propagating his doctrine, he was joined by the brave Omar in raising the standard of the crescent, and beginning a career of ambitious conquest, established his false religion by the power of the sword, wherever his arms triumphed. He soon obtained a great multitude of followers, and in the course of a few years, he subdued all Arabia, and a great part of Syria. His successors extended their conquest over Egypt, Persia, India, Africa, and Europe, penetrating even into the South of France. Their fierce and countless hordes of horsemen, true representatives of the Apocalyptic locusts, pouring forth from the deserts of

Asia, carried with them, wherever they appeared, both fire and devastation; being commissioned by God, as foretold in Scripture, to punish the nations for their perversion of his merciful dispensation of redeeming love to a guilty and perishing world—for their denial of the all-sufficiency of the atoning sacrifice and mediation of Emmanuel 'God with us'—for their introduction of other mediators besides Christ Jesus, and for their inculcation of the doctrine of human merits—by which they transformed his most glorious and merciful Gospel into a system of Pagan idolatry.

Arabia Deserta is an elevated, continuous table land, intersected by a few hilly ridges; and derives its name from its sterility.

The population of Arabia itself has been variously estimated from 10 to 14 Millions of inhabitants; but Arabic is also vernacular in Syria, Mesopotamia, part of Persia, in some parts of the Malabar and Coromandel coast, in Egypt, in India, and in Barbary. Arabic is also extensively used as the language of religion and commerce in Western, Eastern, and Central Africa, and before the Missionaries had reduced some of the African dialects to writing, Arabic was the only written language known to the natives of that vast continent. As the language of the Koran, Arabic is venerated and studied from the Western confines of Spain and Africa to the Philippine Islands, over 130 degrees of longitude; and from the Tropic of Capricorn to Tartary, over 70 degrees of latitude. Its importance as a medium of communication between distant nations may be inferred from the reason assigned by the Rev. Henry Martyn for undertaking a new version of the Arabic Testament. 'We will begin to preach,' said that devoted Missionary, 'to Arabia, Syria, Persia, Tartary, part of India and China, half of Africa, all the coast of the Mediterranean and Turkey, and one tongue shall suffice for them all.' A version of the Scriptures in Arabic is said to have been made by Warka, the son of Nausel, during the lifetime of Mahomet; and this fact serves to account for the deep knowledge of Scripture displayed by the false prophet. The most ancient of the MSS. that are known in Europe seem to have been executed soon after the conquest of the Saracens in the seventh Century.

Towards the middle of the eighth century, John, Bishop of Seville, finding that the Latin language was falling more and more into disuse, executed a translation from Jerome's Vulgate into Arabic. The churches under the Patriarchates of Antioch and of Alexandria also produced translations in Arabic at different periods from their ancient church versions. Printed editions of some of these MSS. have been published at intervals since the year 1546. The four Gospels were published at Rome in 1591. In 1816 an entire New Testament was published by Erpenius, at Leyden, from an exemplar said to have been executed in Upper Egypt by a Coptic Bishop in the fourteenth century. The Gospels of this edition are substantially the same as the Roman text of 1591, but the Epistles bear internal evidence of having been derived from the Peshito, while the book of Revelation is a translation from the Coptic. An Arabic version of the greatest part of the Old and the entire New Testament was inserted in the

was that in Walton's Polyglott, published 1657, which is a reprint of that in the Paris Polyglott, but with the omissions supplied from one of the Selden MSS. The Arabic version of the New Testament in Syriac characters was published at Rome by the Propaganda in 1708. When the Samaritan dialect fell into disuse, and the language of the Arabian conquerors became the vernacular of the country, the Samaritans had at first recourse to the Arabic version of Saadiah Gaon, at that period in general use among the Jews. A translation into the Arabic language as spoken in Samaria, and written in Samaritan characters was afterwards prepared by Abu Said. It is not known with certainty in what year this translation was made; Saadiah Gaon died A.D. 942, and it must have been made subsequently to that period, as Abu Said made great use of that Jewish Rabbi's labours. Several MSS. of this version still exist in Libanus, but the whole has never been printed. Erpenius published the Pentateuch in Arabic at Leyden, in Hebrew characters in 1662. An edition of the entire Bible, in 3 vols. folio, was published by the Propaganda at Rome in 1671. The Society for Promoting Christian Knowledge published the Psalms in Arabic in 1725, and the New Testament in 1727. Although 10,000 copies of this work were printed, the edition is now extremely rare, for none of the copies were sold in Europe, and but few given to the learned. Two copies are preserved at Cambridge. A great part of the edition was sent to Russia, for distribution in the surrounding Mahomedan countries. An Arabic Bible is reputed to have been printed at Bucharest in 1700, and the Gospels at Aleppo in 1706, but little is known of these editions in Europe. About the year 1811, an edition of the Arabic Scriptures, from the Polyglott was printed at Newcastle. This work projected by Professor Carlyle, was under the patronage of the Bishop of Durham, and the Bible Society lent assistance to its publication and circulation. It was afterwards discovered that the churches of the East, for whom this edition was chiefly intended, are scrupulously averse to the reception of any version except that which they have been accustomed to recognise. To meet their case, the Society in 1820, issued 5000 copies of the New Testament from the only text which these churches regard as genuine, namely that published in 1671, by the Propaganda Fidei: this was followed in 1822 by an edition of the Old Testament from the same text, published under the care of Professors Lee and Macbride. In 1819, the Society published an edition of 8000 copies of the Psalter, from the text employed by the Society for promoting Christian Knowledge. An attempt to produce a version of the Scriptures in modern Arabic, was likewise made by the Rev. W. Jowett during his travels in Syria, the MS. was never printed. The need of an improved translation of the Arabic Scriptures so long and so deeply felt by the Eastern Churches, has at length been met by the Christian Knowledge Society. Their agent, the Rev. C. Schlienz, relates, as the result of his personal observations in the East, 'that the only two printed versions of the Arabic Bible (the edition of the Polyglott, and that of the Propaganda), known in Egypt and Syria, were both regarded with noted antipathy by the Mahomedans; the Polyglott chiefly for

its presumptuous impety in adopting the phraseology of the *Koran*, and for its inequality of style, and the Propaganda for its vulgarity and indecency of language! In 1820 the preparation of a new Arabic version was commenced, by the direction of the Society under the superintendence of the Rev. C. Schienez. The translation was executed by Mr. Pacha, one of the most learned Arabic scholars of the East, at Malta. He translated from the sacred originals, but with constant recourse to numerous valuable MSS. collected for the purpose at the expense of the Society. The proofs were sent for correction to scholars of eminence in London and the East. A version of the New Testament in Modern Arabic was printed at Calcutta in 1816, designed principally for the learned and fastidious Mahomedans in all parts of the world, who it was thought, might have been repelled from the study of Scripture by the antiquated style of former versions. This translation was made by a learned Arabian scholar, the unhappy Sabat, under the supervision of the Rev. S. M. Thomason. The lamented Henry Martyn was deeply interested in Sabat and the production of his version, but he did not live to see its completion. A second edition was printed in London in 1825 under the care of Professor Lee; and a third in Calcutta, by the Rev. S. M. Thomason, in the following year; but the version has not been found generally acceptable in countries where the language is vernacular, and it has not since been reprinted. The necessity of printing an edition of the Arabic New Testament in Hebrew characters was suggested to the Committee of the British and Foreign Bible Society as early as 1820, by a clergyman then travelling in the East. Nothing, however, appears to have been effected for the many thousand Jews in Egypt, Tunis, and the whole north of Africa, Zemen, Syria, and Mesopotamia (to whom the Arabic is vernacular, but who seldom read or write except in their own characters,) until 1846, when the Bombay Auxiliary Bible Society commenced for their own use an edition of the Gospels of St. Matthew and John, with the Acts of the Apostles, and the Epistle to the Hebrews, under the superintendence of the Rev. Dr. Wilson of Bombay. As it was found impossible to carry on this work in India, the Parent Society undertook an edition of 2000 copies, which they completed and published in 1847. An attempt has very recently been made to produce a translation of the Scriptures in the Arabic dialect, spoken in all the states of Barbary. We have no exact statistical account of the amount of population to whom this idiom is vernacular. The empire of Morocco is said to contain 10,000,000 inhabitants. Add to Morocco, Algeria, Tunis, and Tripoli, and also vast regions to the South of Morocco, and the whole amount of population to be reached by this dialect may perhaps be estimated at from twenty to thirty Millions. Dr. Thomson succeeded in obtaining a translation of a portion of the *Koran* into the vernacular dialect of Barbary, to enable the learned to form an accurate judgment concerning the idiomatic difference between this modern Arabic dialect, and the Arabic of the *Koran*. Dr. Thomson conversed not with a few, who like all the other members of his race born in Barbary, spoke the vernacular of the country, and who also possessed the ability seldom attained by the

Jews, of writing in the Arabic character. Dr. Thomson employed him in translating the first three chapters of Genesis, and afterwards engaged him to produce a version of the entire Book from the Hebrew, into African Arabic. In a letter dated Tetuan Dec. 1847, Dr. Thomson applied to the Bible Society for assistance in this undertaking, but it does not appear that his appeal has been successful.

5th. The Coptic Versions.

The Copts are some of the inhabitants of Modern Egypt to the number of about 150,000 who descended from the ancient Egyptians, but their race has been commingled with the Persian, Greek, Roman, Arab, and Turkish nations to whom Egypt has been successively subject, for according to divine prediction Egypt has been 'the basest of kingdoms,' and the prey of foreign powers, and no prince of pure Egyptian lineage has since the year B.C. 350, awayed the sceptre of the Pharaohs. The following derivation of the name Copt, is given in the "Eton Ancient and Modern Geography." "The origin of the term Egyptus is deduced from Al Captor, or the Country of Caphtor, by which name also, as well as by that of the Caphtorim, we find Egypt alluded to in the Old Testament; and as the Greeks are thought to have derived their word Aia, from the Hebrew Al, so they may have converted Captor into Coptos, and thus faithfully rendered the original Al Captor by Aia Koptou, or Al Koptou, the land of Coptus, which they afterwards softened into Egyptus. Indeed the original natives of Egypt are called Copts at the present day, to distinguish them from the Arabs and Turks."

The name is supposed by others, to be derived from a city of Upper Egypt, called Coptos.

The Copts profess Christianity, which was established in Egypt in the time of the Apostles. But they were soon infected, as well as the Christian Churches of the East, by the heresies with which the pure Scriptural doctrines of Christianity became corrupted, almost immediately after their first promulgation. With the exception of a small proportion, who profess the Romish or Greek faith, they belong to the sect called Jacobites, who maintain in opposition to the Nestorians, that in Christ there is only one, though a compound nature. This controversy, which was carried on with the greatest animosity between the different denominations of Oriental Christians, and had the most fatal influence upon the temporal as well as spiritual destinies of their countries, was that respecting the mode of union of the Divine and human natures in Jesus Christ. The controversy originated in the fifth century, with Nestorius, a Monk of Antioch, made Patriarch of Constantinople by Theodosius the Second, about A.D. 425. He was a severe persecutor of the Arians. His peculiar dogma assumed that in Christ there were two persons, the Eternal Word, and the man Jesus, united not by nature but by will, and that the actions and sufferings of the Son of man are to be distinguished from those of the Son of God. He therefore objected to the use of a common phrase, namely, "Mary the Mother of God." The violent opposition to these subtle speculations on a subject far above the reach of the human understanding, gave rise to a dogma equally

ings and pignimages, transubstantiation, invocation of Saints, extreme unction. Copts have seven sacraments, viz, Baptism, Confession, Ordination, Matrimony. ancient version of the Scriptures exist on this subject Dr. Tregelles observes, "were acquainted with but one Egyptian was that which it received, and this the grovelling or unsuitable : and when it was Egyptian version in another dialect, received another name for the sake of distinction that the two versions belong respectively to the name Coptic, being generic in its character appropriated appellation of the version incongruous as the name for that used does from Coptos, the name of an ancient city. Instead then of Coptic and Sahidic, they may be more fitly called Copto-Memphitic, and Thebaic, from the respective capitals of Memphis and Thebes : or more briefly, they may be termed Memphitic and Thebaic." Bashmuri, a dialect spoken in Bashmur. Writers have divided the language spoken in Egypt into three dialects ; the Upper Sahidic, from Sahid, their name for that or Bahiri language of the coast, and Bashmuri. The versions of Scripture have been Sahidic and Bashmuri. The Old Testament has been translated as early as the second century, to have been in use in the fourth century. MSS. are preserved in the Vatican, Paris, and other Libraries. The project of publishing a new version was first entertained by Thomas Marshall, but died before their completion.

Gospels, printed in parallel columns with the Arabic version, was published by the British and Foreign Bible Society. The text had been prepared by the Coptic Patriarch at the instance of Mr. Jowett. It was carried through the press under the care of Mr. Tattam of Bedford, in conjunction with Professor Lee. In 1834, an edition of the New Testament, was printed by Schwartz, at Leipzig. In 1846 another edition was published by the same editor enriched with critical notes, from Berlin MSS.

No complete edition of the Coptic Old Testament has yet been published, for several of the Books are missing; it is however probable that they are not actually lost, and that they may yet be found in some of the cloisters of Egypt. The Pentateuch was published in 1731, in London, by Wilkins, the editor of the New Testament. The twelve Prophetical Books were printed at Oxford, in 1836, under the editorship of Professor Lee and Mr. Tattam. Fragments of the Lamentations of Jeremiah, (consisting of Chap. IV. ver. 22, and Chap. V,) and the sixth chapter of the apocryphal book of Baruch, were inserted by Quatremere in his great work on the language and literature of Egypt, published at Paris in 1804. These portions constitute the whole of the Coptic Old Testament hitherto printed, with the exception of the Psalms, of which no less than five editions have appeared. The first two of these editions were published at Rome by the congregation de Propaganda Fidei, the one in 1744, the other in 1749: they were designed for the benefit of the Coptic Christians in Egypt, and the Arabic version was therefore printed in parallel columns with the Coptic text. A critical edition of the Psalter was edited in 1837 by Woide and Ideler, and printed at Berlin. Another critical edition appeared at Leipzig in 1844, under the care of Schwartz. An edition consisting of 2014 copies of the Coptic Psalter, printed in parallel columns with the Arabic version, has likewise been issued by the British and Foreign Bible Society.

The Sahadic Version.

A version of the Scriptures in this dialect was made in the second or third century. Fragments of MSS. of this version still exist at Rome, Paris, Oxford, Berlin, and Venice, and also in the British Museum. The first who paid much attention to the Thebaic version was Woide who communicated readings which he had collated from MSS. to Cramer, by whom they were published in 1779. The first who edited any part of the text of this version was Mingarelli in his account of the Egyptian MSS. in the Naxian Library, in which he not only described the MSS. but edited their text with annotations. In 1789, Giorgi published at Rome the Greek and Thebaic fragment of St. John, from a MS. now in the Library of the Propaganda. Munter who in 1787 had published a fragment of Daniel in this version at Rome, edited in 1789, some portions of the two Epistles to Timothy, together with readings which he had gathered from other parts of the New Testament, out of MSS. in the Borgian Library then at Velletri. Mingarelli in 1790, commenced a third part of his account of the Naxian MSS. the owner of that Library having procured additions from Egypt. Woide, meanwhile, was busily endeavouring

afterwards by Mingarelli. The edition has ever appeared of fragments the greater part of which is found in some might be amplified from unpublished Catalogue of the Bagian Egyptian Sahidic version is of extreme value but is of little practical utility, the dictionary except for critical investigations.

The Bashmuric Version.

The Bashmuric, was spoken in Bashm and Giorgi both of them now some fragments of the New Testament alike from the Thebaic and Memphitic published them independently in the fragments were afterwards published from the fragments independently) by Zoega and Engelbrecht. This is greatly enhanced by the insertion of the Coptic and Sahidic dialects, so that three dialects can be readily instituted, added, with the corresponding Greek various readings with critical remarks. Giorgi discovered in a manuscript below fragments of a version written in a dialect which he calls the Ammonian.

8. The Æthiopic version.

Æthiopia was a country of Africa which comprised the present countries of Abyssinia and the present countries of A. Abyssinia is a mountainous but rich, from 9° to 15° 40' North Latitude and 1° to 40° East Longitude. It is divided into three principal parts, the Amhara, the Galla, and Shoa. It contains a population of 10,000,000. They are supposed to have attained a high degree of civilization and power, before and after the Christian era.

forced by a disaster at sea to re-enter one of its ports, the uncle was murdered, and the youths sent into captivity. They were carried to court, where one of them Frumentius, was appointed to the office of secretary. The Sovereign, before his death, gave them their liberty; but the Queen Regent prevailed on them to remain in the country during the minority of her son. They embraced the opportunities presented to them of commending the religion of Jesus to those around them; and they were blessed in their labours. When they did leave the country, on the King becoming of age, Frumentius communicated to Athanasius, the Patriarch of Alexandria, the success which he experienced; and by this father he was ordained a Bishop to the Ethiopians, among whom he afterwards experienced such success that the King and the great body of the people embraced the Christian faith. It was at Axum that the Sovereign resided, as a letter of Constantius the Emperor,—who wished to bring him within the pale of Arianism—quoted by Athanasius, clearly shows. Frumentius is commemorated by the Abyssinians, till the present time. He occupies a place in their calendar of saints, under the name of Salama. The Church of Abyssinia has continued in union with the Copts to the present time, its Abuna, or Patriarch, being always appointed by the Patriarch of the Coptic Church; it consequently agrees with that Church in doctrine and discipline, only surpassing it in the number of its absurd legends and superstitious ceremonies, and of the angels and saints whom it worships. The Ethiopic is the most ancient language, and is used now exclusively as the ecclesiastical and written language of the country, it was the only vernacular dialect till A.D. 1300, a family from the province of Amhara obtained the Sovereignty, and since that period Amharic has been the language of the capital and coast. Tigre, a dialect of the Ethiopic is spoken in the province of Tigre. A valuable manuscript of the Ethiopic version in fine preservation, is in the possession of the Committee of the Church Missionary Society. From a memoir in this manuscript by Professor Lee, we learn, that it contains the first eight books of the Old Testament, written on vellum, in a bold and masterly hand, in two columns on each page. The entire Bible in Ethiopic has never yet been printed. The first portion published was the Psalter, which appeared at Rome in 1513: the language was there, by a strange misapprehension, termed Chaldec. The New Testament was also printed at Rome in 1548 by some Abyssinian Priests. The Roman editor is stated to be far from accurate. The editors complained of the difficulty in which they were placed through the printers being so entirely unacquainted with the language on which they were employed.

Christian Benedict Michaelis in his Preface to Bode's Collation of St. Matthew's Gospel in the Ethiopic 1749, gives a good account of the Roman edition, and the following translation from the editor's Preface.

"O patres mei; fratresque, nolite sinistro interpretari menda ejus, et opus manum ejus. Qui enim impresserunt, non noverant legere, et nos non noveramus imprimere: sed juvabant illi nos, et nos juvabamus illos, sicuti cæcus cæcum juvat. Propterea ignoscite nobis et illis."

Abyssinia, and as no correct print of the New Testament, strenuous efforts were made to obtain MSS. The only Ethiopic MS. accessible in England was one obtained from India by Dr. Buchanan, and found in collation to differ from the printed edition. With the view of obtaining a better edition, Mr. Platt visited Paris in 1822, where he was employed in the Royal Library, and completed under his care. The edition was published in 1830. Mr. Platt gave information of the following work,--"A catalogue of the MSS. of the Royal Library of Paris, and in the MSS. of the Bible Society; also some account of the MSS. of Rome. With remarks and extracts of versions of the New Testament in Abyssinia: and a grammatical analysis of the Amharic dialect: with fac-similes of an Ethiopic manuscript. The Ethiopians are indebted to the Abyssinian Church for a valuable version of Scripture just discovered in an apocryphal writing called the Book of the Kings, which is found in no other Church; its date and origin are not known." The Amharic Version.

The first Protestant Missions to Abyssinia were established by the Church Missionary Society. The General Missionary Society, under the superintendence of Mr. Pearce, under the superintendence of this MS. written in Roman characters, was published by the British and Foreign Bible Society. The Scriptures, which has superseded a previous edition of 1810 by M. Asselin de Cherville, France, after fruitless enquiries for a person competent to give a correct translation of the language, he was provided

He executed his version under the immediate direction of M. Asselin ; twice a week, during a period of ten years, they secluded themselves from all other occupations, and read together the Arabic version, from which the translation was to be made. M. Asselin explained such terms as were abstruse, difficult, or foreign to the Arabic by reference to the original text, the Syriac version, the Septuagint, and various glossaries, but Aba Rumi also often found the key to them in the Cœthiopic itself. In the early portions of the work, M. Asselin declared that he had often occasion to admire the patience of his aged companion. But when they came to the Epistles of St. Paul. Aba Rumi's zeal began to cool, the difficulty of the task frightened him, he wanted to set off for Jerusalem, and it was only by dint of time, care, and sacrifices, that M. Asselin convinced him of the necessity of not leaving the work imperfect. It may not be uninteresting to mention that this poor old man immediately on the completion of his work, executed his favourite project of visiting Jerusalem, and was cut off by the plague soon after his arrival. The version was sold by M. Asselin to the British and Foreign Bible Society. The Rev. Mr. Jowett was employed by the Society in carrying on the negociation, and in 1820, he undertook a journey from Malta to Cairo to effect the purchase. The purchase money was £1250. The MS. was brought to England in 1821. In 1824 the Gospels were carried through the press by Dr. Lee, Mr. Jowett, and Mr. Platt, and in 1829 the entire Amharic Testament was completed. In 1840 the Old Testament was published, and in 1842, an edition of the whole Scriptures. In superintending the printing of this edition, Mr. Platt carefully compared Abu Rumi's edition with the original Greek and Hebrew, and inserted such corrections as seemed indispensably requisite, leaving a more complete version for a future opportunity. A second edition of the Pentateuch was afterwards printed, in which, with the assistance of the Rev. C. Isenberg, formerly a Missionary in Abyssinia, such a revision was to a great extent accomplished. The Abyssinians have not been found unwilling to confess the absurdity of their opinions when confronted with the light of Scriptural truth. They invariably bow to the authority of Scripture. On one occasion, a monk went to the Missionaries with a very self-righteous air, but apparently very ill. The account he gave of himself was as follows ; " Being the son of a Governor, he said, and somewhat at ease, I lived many years in sin. At length my conscience was awakened, and I began to fear the wrath of God. My agony and terror increased continually ; and I did not know what to do ;" (for he dared not to call on the name of the Lord, having never heard of the way of salvation by the merits of Christ), " at last, I determined to leave secretly my wife and my children and all that I had, and to retire into a wilderness which was inhabited only by wild beasts. There I lived many months upon roots, taking only just as much as was necessary to keep me alive. As I could find no peace for my heart, I determined to stand in a river of cold water from sunset to sunrise, which I did for a long time. I next bound my ankles so fast with a chain that I have ever since been unable to walk without very great pain. Finally I inflicted a

number of stripes every day on my body, the source of my sins, till it was covered all over with putrifying wounds. This," he added "has ruined my health, but I console myself with the idea that I have done all this for God's sake." When Mr. Gobat told him that all those self-inflicted sufferings were the result of ignorance and pride, and therefore sinful—and that it was altogether impossible to find true relief by means of any expedient of that kind—he trembled for fear; but when some passages from the Epistles of Paul, and other parts of Scripture were repeated to him, which testify that by grace we are saved, through faith, not of ourselves, faith is the gift of God, the poor man was quite astonished, and cried out, "Is it possible? and can I yet be saved? I had despaired," he afterwards said, "of finding peace with God: I determined therefore if possible, to secure a good name among my fellowmen; and for that purpose I have been going about for some time, exhorting people to live better. But now I will read the Gospel, and seek for the way of salvation in the word of God."

During Mr. Jowett's residence in Egypt in 1819, he superintended a translation of part of the New Testament into the vernacular of the province of Tigre. The person whom he employed to effect this translation, was an Englishman named Nathanael Pearce, a man of most eccentric character, but of extraordinary attainments in the dialect of the country. He had acquired varied and extensive information by constant wanderings through various countries; he had roamed through Russia and China, he had lived as a Mussulman in Arabia, and afterwards, for fourteen years, had resided as a Christian and a warrior in Abyssinia. He translated Mark and John; but as owing to his restless habits, he had never acquired skill in writing the *Æthiopic* character, he was consequently obliged to write his translation in Roman characters. The orthography he regulated by his ear, spelling every word, according to the sound, just as he would have done in English. His MS. is in the possession of the British and Foreign Bible Society; it has never been published, and its comparative value has never been ascertained. In 1831, part of Luke was translated by Mr. Kugler, a missionary of the Church Missionary Society, and on his death the work was continued by Mr. Isenberg of the same Society. It does not appear that any part of this version has been committed to the press.

II. The Western Versions.

1. The Latin Versions.

Latin, the language of the ancient Romans, derived its name from the small state of Latium, of which it was the vernacular language, with the Roman conquests it was carried beyond its originally narrow limits to the utmost boundaries of the then known world. When with the decline of the Roman power, it ceased to be the medium of colloquial intercourse, it continued to maintain its supremacy throughout Europe during the whole of the middle ages, as the general language of literature, of philosophy, of legislation, of religion, and of intercommunication between the learned of all countries. From the establishment of the papacy to the present day it has constituted the

liturgical language of the Roman Catholic Church; and it is still extensively cultivated by every civilized nation of the earth, on account of the treasures contained in the vast repository of its literature. A translation of the Scriptures into Latin existed as early as the 2nd century. Such a version was used by Tertullian, who criticised it, and condemned some of its renderings. Manuscripts of this version are now extant, of which the following are used by Lachmann as authorities in the Gospel in his Greek Testament.

Codex Vercellensis. A MS. of the fourth century, said to have been written by the hand of Eusebius Bishop of Vercelli where the Codex is now preserved. It was transcribed and published by Irici at Milan, in 1748, and it was also inserted by Blanchini, as occupying the first place in his *Evangeliarium Quadruplex*. This MS. is probably the most valuable exemplar of the old Latin in its unaltered state.

Codex Veronensis. This MS. preserved in the city from which it takes its name, is probably somewhat more recent than the former. The text was published by Blanchini.

Codex Colbertinus. This is a MS. of about the eleventh century, preserved amongst the other Colbert MSS. in the *Bibliothèque Impériale* at Paris. The part containing the Gospels was published by Sabatier, Rheims, 1743, the rest of the New Testament has been added to the MS. from the version of Jerome. MSS. exist containing part of the Acts, Catholic Epistles, and Epistles of St. Paul. For the Apocalypse there exists no MSS. simply containing the old Latin version; the citations of Præsius in a great measure supply the want of such a copy, as they comprise the greater part of that book. Sabatier one of the distinguished French Benedictines, published at Rheims in 1743—49, a very large collection of fragments of the ancient versions. He drew them from MSS. and citations. The modern Vulgate is placed by the side of the more ancient text, and the various citations of Latin Fathers are given very elaborately in the notes. Besides the collection of Old Testament fragments given by Sabatier, some passages of Jeremiah, Ezekiel, Daniel and Hosea were found by Dr. Feder in a Würzburg Codex Rescriptus; and they were published by Dr. Munter in 1821. Cardinal Mai has also given, in his *Epistologium Romanum*, some fragments of such a version.

The term *Ante-hieronymian* is often used as a general expression for denoting all the versions or revisions made before the labours of Jerome. Of these we possess not a few of the Gospels, and some of other parts of the New Testament. Martigny published in 1695, an old text of St. Matthew's Gospel and of the Epistle of James. In 1749, (as has been mentioned) Sabatier published all he could collect of the New Testament. In the same year, Blanchini published at Rome his *Evangeliarium Quadruplex*, containing the Latin texts of the gospels, as found in the *Codices Vercellensis Veronensis, Brisianus* and *Corbeticensis*. Subjoined there were some Latin texts of parts of Jerome's version. The principal of these was the *Codex Forojulienus*. In 1828, Cardinal Mai gave, in his *Collectio Vaticana* an *Antehieronymian* version of St. Matthew's Gospel, from a MS., which in the other Gospels followed Jerome's version. We have in the last place, to

mention the *Evangelium Palatinum*, a purple MS., at Vienna, of which Tischendorf published a magnificent edition in 1847. But the most important Latin version is that of Jerome, the Vulgate which is now the chief edition of the Scriptures of the Roman Catholic Church. There being no authorized Latin version, but many separate versions, led Damasus the Bishop of Rome, to desire that something more systematic should be executed, that should be a remedy for the existing confusion. Jerome the presbyter from Dalmatia, was then at Rome, having returned for a while from his life of study and seclusion in the East to the city of his early training. Damasus applied to him as being one who possessed the competent learning, abilities and application; this was about the year A.D. 382, and in two years he presented the Bishop with the first part of the work which he had thus undertaken as to the New Testament, the four Gospels. Jerome, after this version of the gospels corrected the Psalter then in common use at Rome, by amending some of the places in which it was wide of the LXX text, from which it had been originally translated. He also revised the remainder of the New Testament, and the Old Testament in accordance with the Hexaplar text of the LXX. After this Jerome was engaged for 21 years, in translating the Old Testament from the Hebrew. He lived and laboured in a cave at Bethlehem, beneath the Church of the Nativity of which the following account is given in the "Hand book for Syria and Palestine," published by Murry. "The grotto of the nativity at Bethlehem appears to have been honoured as early as the 2nd Century, and is probably the most ancient of those holy caves, which are now scattered so plentifully over Palestine. The splendid Basilica was erected by the Empress Helena in the year A.D. 327, and is therefore the oldest monument of Christian architecture in the world. It is about 120 feet long by 100 broad. It is divided into central nave and 4 side aisles by ranges of Corinthian columns, which support horizontal architraves. The columns are of marble, and were probably taken from some more ancient building, perhaps the porches of the Temple at Jerusalem. This is the only part of the structure of any architectural or antiquarian interest, and yet the pavement is broken, the roof rude and neglected, and the whole seems as if it would ere long crumble to ruin. The mosaics that once adorned the walls are almost entirely gone. The reason of this neglect is, that the Basilica is now common property, used by all the sects alike, and consequently a scene of continued rivalry and contention. The arrangement of the choir is peculiar, owing to the crypt beneath it being the great object of attraction. It is separated from the nave by a wall, and is divided into two chapels, one belonging to the Greeks, the other to the Armenians. From each of these a winding staircase leads down to the Grotto of the Nativity. On the N. side of the choir is the Latin Church of St. Catherine, a narrow vaulted building, with a recess on each side like transepts. Its walls are ornamented with several grim old pictures, and over the altar-screen is an ornament of silver, with silver-gilt figures, a present from the king of Naples. From this church there is likewise a passage, by a winding flight of stairs, to

the sacred grottoes - and as most travellers visit them under the guidance of the Latin monks, we shall descend by this way. On the S. side of the church not far from the door, we first descend a very narrow staircase hewn in the rock, lighted by a little glimmering lamp placed in a niche on the right hand before a picture of the Virgin. This staircase leads to a low vault of considerable size, on entering which we turn suddenly to the right into a long narrow passage. Proceeding a few steps, we have on the right the altar and tomb of St. Eusebius—not the historian, however, whatever the monks may say. Passing this we soon enter a small oblong chamber, extending N. and S. at right angles to the passage. Taking first the E. end, we have on the E. side the altars and tombs of SS. Paula and Eustachia (her daughter) with a rude picture of the two saints over it. Opposite this on the W. is the tomb of St. Jerome, having over it a portrait of the great Father resting on a lion. From the N. end of the chamber we ascend by three steps to another square vault, some 20 feet on each side and 9 high, surrounded by a kind of stone sofa or dais. This is the study of Jerome, now a chapel with an altar on its eastern side, and an old painting above it representing the saint writing and the lion at his feet. Here it was, says Gerambe, "that the illustrious recluse passed a great portion of his life, here it was that he fancied that he heard the peal of that awful trumpet, which shall one day summon all mankind to judgment, incessantly ringing in his ears, here it was that with a stone he struck his body bowed by the weight of years and austerities, and with loud cries, besought mercy of the Lord, and here too it was that he produced those laborious works which have justly earned him the title of the Father of the Church." Dr. Stanley in his work, *Sinai and Palestine*, observes, "In this cell, in all probability lived and died the most illustrious of all the pilgrims attracted to the Cave of Bethlehem—the only one of the many hermits and monks from the time of Constantine to the present day sheltered within its rocky sides, whose name has travelled beyond the limits of the Holy Land. Here, for more than thirty years, beside what he believed to be literally the cradle of the Christian faith, Jerome fasted, prayed, dreamed, and studied, here he gathered round him his devoted followers in the small communities which formed the beginning of conventual life in Palestine; here the fiery spirit which he had brought with him from his Dalmatian birthplace, and which had been first roused to religious fervour on the banks of the Moselle, vented itself in the flood of treatises, letters, and commentaries, which he poured forth from his retirement, to testify, exasperate, and enlighten the Western world; here also was composed the famous translation of the Scriptures which is still the "Biblia Vulgata," of the Latin Church, and here took place that pathetic scene, his last communion and death, at which all the world has been permitted to be present in the wonderful picture of Domenichino, which has represented in colours never to be surpassed, the attenuated frame of the weak and smiling flesh, the resignation and devotion of the spirit ready for its immediate departure."

By the end of the sixth Century it seems probable that the version of Jerome had established itself in the West Church and for the next nine hundred years it was from his labour that the nations which had belonged to the Latin portion of the Roman empire, or which owned the supremacy of the Roman See, received all that they knew of the Holy Word of God ; and it is to the Latin Vulgate, declared authoritative by the Council of Trent in the sixteenth century, and revised and sanctioned by the Popes at the close of the same age, that all the Roman Catholic nations still refer as the form in which they own Holy Scripture.

In the eighth century much confusion had already been introduced into the Latin text in common use ; and an endeavour was made by Alcuin of York in the latter part of that age, to remedy the defect. Alcuin's efforts were aided not a little by Charlemagne, who enacted that "*libri canonici veraces*" should be found in the churches. This edict would have its effect throughout all the regions of the coast under the sway of the powerful Frankish Monarch. Perhaps Alcuin's own personal influence would procure acceptance for his labour in his own native country. There are various MSS. extant which are claimed to be the Bibles of Charlemagne or Alcuin : and in all probability several of them are really coeval monuments of this version ; and some may be even those which were prepared under the joint direction of the monarch and the scholar. One of these, now in the British Museum, is commonly known as Charlemagne's Bible, and it is a good MS. of the eighth century. The text up to the time of the invention of printing was always liable to the errors of copyists, who did not always use some MS. of known accuracy and antiquity, as the exemplar from which they copied. These were only checked occasionally by the influence of some prelate or learned man, or by some academic body. Then in the eleventh century Lanfranc, Archbishop of Canterbury, amended copies of the Scriptures, and also Stephen Harding, the Cistercian Abbot, thus occupied himself. In the two following centuries Correctoria were prepared and put forth by various bodies, such as the theological faculty of the University of Paris, Hugo de St. Cher on behalf of the Dominicans, and also the Franciscans, and Carthusians. Such a correctorium should only be applied to places in which errors had been already observed, and its only real use at the time was to warn copyists to avoid such mistakes. After the invention of printing, the first book to which this noble art was applied was the Latin Vulgate. The first edition has no indication of place or date ; the earliest which is dated is that of Mayence, 1462. The first printers just followed the copy which they could most conveniently procure. Cardinal Ximenes took some pains to give the text more carefully in the Complutensian Polyglott 1514-17. Robert Stephens was the first who endeavoured critically to restore the Vulgate to the condition in which it was left by Jerome. His first edition appeared in 1528, the most important of his editions was that of 1539-40. But as in that age the study of the Hebrew and Greek originals had revived, others busied themselves with revising the Vulgate with the original languages ; and thus were produced

either Latin texts entirely new or else revisions which differed much from the text then in common use, as well as from the version as left by Jerome. Such was the condition of things as to the text of the Latin Scriptures when Pope Paul III. convened the Council of Trent in 1545. The necessity of defining something respecting Holy Scriptures was soon pressed on the attention of the assembled Bishops and theologians, and thus in their fourth session (April 8th, 1546), after they had declared what books they sanctioned as canonical (including the Apocrypha, more it seems from mistake than intelligent design), they proceeded to declare the Latin Vulgate to be authentic, to the rejection of all other versions. It was long before the Romish authorities published an authorized edition of the Vulgate. Hentenius and the rest of the theologians of Louvain prepared a version of the current Vulgate, which appeared in 1547, for this they made particular use of the principal edition of Robert Stephens. The text was reprinted, and for a time it seemed to many of the more learned Roman Catholics as though it sufficed in meeting the requirements of the Council of Trent. A little subsequently however Franciscus Lucas Brugensis, and the Louvain theologians, again revised the Latin text for the Antwerp Polyglott, in which in 1572, the result of their labours appeared. In the Pontificate of Sixtus V., 1589, an edition appeared printed in the Vatican, and furnished with all the credentials of Papal sanction. In a bull dated March 1st. 1590, this edition is absolutely sanctioned, and the Pope even set forth that he had himself corrected the proof sheets; "*neque res quo magis incorrupta perficeretur, nostra non ipsi manu correximus, et quo prelo vitio obrepserunt.*" The title page is dated 1590 and in it this edition claims to be that which met the requirement of the Council of Trent. Sixtus V. died in August in the same year 1590, and two years after there was another Latin edition published at Rome with the Papal sanction of Clement VIII., which differed in many respects from that of Sixtus. In fact the edition of 1590 had satisfied no one, and it was found necessary by the Romish authorities to withdraw it from use at all risks, and to substitute something more to the purpose. Clement VIII. gave his sanction to this edition as being the authorized Vulgate, and as such, with a few slight alterations made in his own time and by his authority, it has kept its place throughout the Romish Church. The Benedictine editors of Jerome in 1698, Martineau of Pouget, used M.S. authority for printing their Biblical versions, as also did the Verona editors, Vallardi and Mattai in 1784-43. Although there has not been any critical edition, properly speaking of this version, we can use the authority of a few M.Ss. to give a text remarkably pure, and one too which approaches in age to the time of Jerome, and which can be shown to be almost identical with that which he himself prepared. The following are among the more important M.Ss.

Codex Amiatinus. This M.S. formerly belonged to the monastery of Monte Amiatus in Tuscany, it is now in the Laurentian Library at Florence. This was published by Tischendorf in 1860. This text forms the basis of the Latin accompanying the Greek Testament of Tregelles.

Codex Fuldensis, preserved in the Abbey of Fulda, appears like that previously mentioned, to belong to the sixth century. The Four Gospels are arranged in a kind of *Monotessaron*, the other books of the New Testament present a continuous text. The text given by Lachman from this and a few other MSS. is the nearest approach to a critically revised Latin of any that has been published as yet.

Codex Forojuliensis. This is a very good MS. of the Gospels, the text of which was edited by Bianchini in the Appendix to his *Evangelium Quadruplex*. This MS. is now defective in St. Mark's Gospel; that part having been cut out of the volume and removed to Venice, where it was honoured as the autograph of St. Mark himself. Such a notion could only of course, spring up in an age when it was not known that this Evangelist wrote in Greek. Part of the supposed autograph was afterwards carried to Prague, and this portion was edited in 1778, by Dobrowsky. That which remained at Venice has never been critically examined, and those who have seen it state that it is almost decayed. *Fragmenta Perusina*, fragments of St. Luke's Gospel, preserved at Perugia.

Codex Toletanus, in the Cathedral Library of Toledo, described as in Gothic letters, contains both the Old and New Testament, collated in 1588 by Christopher Pilemarus for the papal revision of the Latin Bible. This collation was published by Bianchini in his *Vindicie Canoniarum Scripturarum* 1740.

In the Library of Trinity College, Cambridge, are the,

1. *Codex Angiensis*, in Greek and Latin, the Epistle to the Hebrews in Latin only, the Text both Greek and Latin has been published by the Rev F. H. Scrivener, with a Photographed fac-simile of one page.

2. A MSS. noted B. 10 and which appeared to be of the ninth Century. A collation of this MS. has been used by Dr. Tregelles in his Greek Testament.

Many other Latin versions of the Old and New Testament have been published.

The version of Castalio or Chatillon was printed at Basle in 1551, with a dedication to Edward VI, King of England. It was re-printed at Basle in 1573, and at Leipsic in 1731.

The design of Castalio was to produce a Latin translation of both Testaments in the pure classical language of the ancient Latin writers. The versions of the New Testament by Erasmus, and Theodore Beza, are among the most important.

Translations of the Scriptures in Latin are exceedingly useful, as all men of learning throughout Europe understand Latin, but cannot understand each others language, and many learned men of foreign countries are acquainted with ancient languages, of which others are ignorant, but through a Latin interpretation they can reap the benefit of each others labours.

2. The Slavonic Version.

Until the beginning of the fifth century, the eastern neighbours of Germany were denominated *Weudes* and *Sarmatians*. The last of of these names was exchanged for that of *Slaves* or *Slavonians*.

They now occupy more than one third of Europe and number upwards of 60,000,000. Various dialects now prevail among this great family of tribes, the ancient Slavonic is used only as a sacred language, in the Liturgy of the Russian Church, and the Scriptures. That portion of the Slavonic race who were settled in the regions bordering on the Danube and in great Moravia received the profession of Christianity in the ninth Century. This was brought about by two Missionaries Cyril and Methodius, the sons of Leo, a Greek nobleman of Thessalonica. The Slavonic version is commonly said to have been the joint production of these Missionaries. To Cyrilus has been ascribed the invention of the Alphabet which is called Cyrillic from him. The labours of these brethren commenced A.D. 862. It seems most probable that they completed the version of the New Testament and of the Psalms, and that the remaining portions of the sacred volumes were added by other hands. The oldest known MS. of this version belongs to the year 1056, it is an Evangelium, in Cyrillic characters. The Codex of the Gospels in the Library of the Synod at Moscow is of the year 1144. The oldest MS. of the whole Bible is of the year 1499, it is probable that parts of the Old Testament were translated not long previously. The first portion committed to the press was the Psalter in 1491, at Cracow in Poland, which was reprinted at Montenegro in 1493. The first edition of any part of the New Testament was the four Gospels, in Wallachia in 1512. Another edition appeared at Belgrade 1552, and a third edition at Montenegro, 1562. In 1553 the Czar Ivan Vasilievitch caused a version of the Slavonic text to be undertaken. A Printing Office was established at Moscow for the purpose, and in 1556 appeared the first fruits of the typographical art in Russia. Although executed under the immediate patronage of the Czar, much hostility was executed by the appearance of this work, the printers were accused of heresy and magic, and were compelled to flee from the country. Feodoroff took refuge in Leopoldstadt, where he re-published the Acts and Epistles in 1573, and Timoseff settled in Wina, where he printed an edition of the Slavonic Gospels in 1575.

In 1577, an edition of the Psalms issued from the Moscow press; and about the same period Constantine duke of Ostrog, formed the noble design of publishing an edition of the entire Scriptures at his own expense, as the most effectual means of silencing the controversies then in agitation in the Greek and Roman Churches. In order to secure the accuracy of the text, he made an extensive collation of Slavonic MSS. He also caused the Slavonic text to be collated with that of versions in other languages, but so many discrepancies were brought to light by this collation, that those who were hostile to the undertaking endeavoured to persuade the benevolent projector to abandon his design. So far, however from yielding to despondency, he was only stimulated by these difficulties to greater perseverance "in the certain hope, that by the divine blessing on his efforts, he should be enabled eventually to surmount them all." He therefore wrote to Italy, Greece, Servia, Bulgaria, and Constantinople, requesting that individuals skilled in the Greek and Slavonic tongues might be sent

published at Lviv near Wilna, at Wilna places. An edition of the Bible appeared

Peter the Great, in the year 1712, printed Slavonic text to be carefully corrected Septuagint, and rendered in every respect caused an edition of the New Testament Dutch version. The revision of the Slavonic twelve years, and was not completed published till 1751. It was printed at folio form, containing besides the text with tables of contents, and other useful served as the basis of all subsequent editions, and 1816, when the first stereotyped Bible Society left the press, not fewer than the whole Slavonic Bible, besides New Testament were put into circulation. Cyrillic Alphabet was introduced during monk of Dalmatia; it is called the Cyrillic Hieronymian, because falsely attributed The Gothic Version.

The Goths were a tribe of German near the River Vistula and the Gulf of I

About the end of the reign of Marcus they migrated in large bodies towards the sea. After a time they occupied Dacia.

branches; the Western or Visi Goths, and

About the year 377 A.D. the inroads of

Visi Goths to implore the protection of

In compliance with their request, he as

Moesia, whence they acquired the name

tongue Mosso-Gothic. In the fifth century

kingdom of Italy from Odoacer, and the

Spain bore rule in that country till the 1

and was ordained Bishop in 848. By his moral and mental endowments he obtained unlimited influence over his countrymen, and easily induced them to embrace a religion the doctrines of which were exemplified in his own holy life. It became at last a proverbial saying among the Goths, 'whatever is done by Ulphilas, is well done.' But Arianism was then the prevailing form of religion in the eastern part of the empire, and the history of Ulphilas affords but too many proofs that he upheld this heresy. In one passage of his version his Arianism is apparent. Phil. ii. 8, is rendered 'gabelko Gutha' like God, instead of the true rendering, 'equal to God.' The most important Codex of the Gothic version now extant is that called *Codex Argenteus*, or the *Silver Book*, from the circumstance of the letters being of a silver hue, except some of the initials, which are of gold. The vellum itself is chiefly purple, but in some parts of a violet colour.

The MS. was produced in Italy, but the time of its execution is doubtful: by some authors it is attributed to the fifth century. It has evidently no claim to be regarded as the autograph of Ulphilas, for it possesses some marginal readings which clearly attest that several transcripts had been made since his time. This valuable Codex was not generally known to be in existence till it was discovered in the Benedictine Library at Werdon on the Rhur, in Westphalia, where it had lain for several centuries, but when or by what means it found its way thither cannot be ascertained. Its subsequent history is curious. About the beginning of the seventh century it was removed to Prague; but in the year 1648, Prague being taken by the Swedes, it was sent among other spoils to Christina, Queen of Sweden, who presented it to the Royal Library at Stockholm. Vornius the keeper of the Library, by some means now unknown, possessed himself of the Codex and took it in 1688 to Holland. There it was borrowed by his Uncle Junius for the purpose of publication. Puffendorf, who in 1662 was travelling through Holland, purchased it for the Swedish Count de la Gardie; the purchase money was 1000 Rix dollars. The Count had it bound in silver, and presented it to the Royal Library at Upsal, where it is still carefully preserved in a glass box, under lock and key; and no one whatever his rank, is allowed access to it. The jealous care appears to have arisen from eleven leaves having been stolen by some one who examined it. Gabeleur and Læbe, however, were allowed the free use of the MS. This Manuscript contains only the Gospels, and is defective, wanting many chapters in each Gospel. The discovery of Ostro Gothic documents in Italy has proved that this version is in the Gothic language. One of these documents found in Italy is the title-deed of property of about the year 551, signed by all the clergy of the Gothic Church of St. Anastasia. There were also some monuments in Spain which afforded collateral evidence.

Another Gothic Codex was discovered in 1786 in the Ducal Library at Wolfenbützel, in the duchy of Brunswick by Knittel, archdeacon and counsellor of the consistory of that city. This MS. contains part of Ulphilas' version of St. Paul's Epistle to the Romans, part of the 11th and following Chapters, as far as the 13th verse of 16th Chapter, with a parallel Latin version. It is known as the

'Codex Carolinus,' which name it received in honour of Charles, duke of Brunswick, the patron of Knittel. This is a Palimpsest, the Gothic writing was expunged, and over it was written a Latin work, the *Origines* of Isidore of Seville. The letters of the latter however faded, and Knittel was thus enabled to detect the vestiges of the original writing, other fragments of the Gothic version have been since discovered. In 1817, the late cardinal Angelo Mai, then keeper of the Ambrosian Library at Milan, found five Palimpsest MSS. containing the Gothic version. One contained fragments of the Books of Kings, Ezra, and Nehemiah, and the other by far the greater part of St. Paul's Epistles, and some few portions of the Gospels which are defective in the Codex Argenteus.

The mutilated copy of the Gospels, of the Codex Argenteus, was first printed from a fac-simile MS. made by Derrer, but with continual reference to the original document, by Junius and Marshall, and published in two volumes 4to at Dort, in 1665. The edition was provided with a glossary and contained the Gothic and Anglo Saxon in parallel columns. Some copies which remained uncirculated were reissued in 1684 at Amsterdam. In 1671, Stiernhelm published an edition in Roman characters, which also contains the Icelandic, Swedish, German and Latin versions. Dr. Erik Benzell, Archbishop of Upsal, made a copy of the original Codex, with a literal Latin translation, and prepared it for the press. He wished to publish the whole MS. in fac-simile engraved on wood: a specimen which he had thus engraved was published in 1703. After his death, his MS. was edited and published by Lye at Oxford, in 1750 in small folio. This edition is in Gothic letters, and has a short Gothic grammar affixed by Mr. Lye. In 1762, Knittel published the first impression of the Codex Carolinus. It was reprinted at Upsal in 1763, by Ihre, a learned Swede in Roman characters, accompanied by a Latin version and notes. Another impression has been given by Manning in the Appendix to his edition of Lye's Anglo Saxon Dictionary printed in 1772. It was again printed by Busching in 1773 at Berlin. In 1805, Zahn published at Weisenfels, a corrected edition of the fragments of Ulphilus, from a text which had been prepared by Ihre. This work comprises critical annotations on the text, a Latin version by Ihre, a literal interlinear Latin version, a grammar and glossary by Fulda, and a history of the version by Zahn. In 1819 some extracts from the Ambrosian Palimpsest MSS. were published with a Latin version by Mai and Castiglione, at Milan. Ten years afterwards Castiglione published the 2nd Epistle to the Corinthians, and in 1834 the Epistle to the Romans, the first Epistle to the Corinthians, and the Epistle to the Ephesians. During the same year 1834, a work was published by H. F. Maschmann at Munich, containing a Gothic commentary on the Gospel of St. John with a Latin translation, and several critical appendages of great service in the study of the Gothic Codices. In 1835 Castiglione published the Epistles to the Galatians, Philippians, Colossians, and I Thessalonians, and in 1839 II Thessalonians, and I and II Timothy, and Titus. In 1807, Samuel Henshall published the Gospel according to St. Matthew, from the Codex Argenteus, with the

corresponding English or Saxon from the Durham book of the eighth century, and various etymological dissertations. The other separate editions of this Gospel appeared at Stuttgart, in 1827. Schmeller, the editor drew the text from the Codex Argenteus and from the fragments of the version discovered by Mai, his design in this publication was to compare the versions of Ulphilas with the translation of the Harmony incorrectly ascribed to Tatian, executed by a Saxon writer of the ninth century, and he therefore printed both versions in this volume. An edition of all the Gothic fragments both of the Old and New Testaments now known to be extant furnished with collations and emendations from MSS., and from printed editions, and also with a glossary, a grammar, learned prolegomena, and various critical annotations was published at Leipzig, between the years 1836 and 1847, it was edited by D. H. C. Gabeler, and Dr. J. Loeb. The editors re-collated the MSS. at Upsal and Wolfenbuttel, and corrected many errors of previous editions the Milan MSS. were re-examined for this work by Count Castiglione. This edition has therefore, superseded all that went before it. A small edition has recently been published by Gaugengigi at Passau in 8vo. 1848.

Recently there have appeared two Gothic editions, one of the Gospels by Uppstrom, representing the Codex Argenteus very exactly line for line (accompanied by a beautiful fac-simile); and one of all the Gothic fragments by Massman, in which the Gothic is accompanied with several other critical additions. It is said that ten leaves were taken from the MS. in 1834, but that these have been lately restored by a Swedish collector who on his death had acknowledged to Uppstrom that they were in his possession. They had been, it would seem, surreptitiously obtained. They were from the gospel of St. Mark.

The Versions of the Scriptures of which a short account has been given in the foregoing pages are the only ones that are of use for critical purposes, by collation with the New Testament Manuscripts since they were made direct from the original, the Anglo Saxon version of which our own country can boast, is the next earliest in date, but was made from the Latin. We must now write an account of this version, and of the gradual steps by which we have arrived at our own authorized version, and then as short an account as possible of other versions in different countries and show into what languages of the earth the Bible has been translated since the invention of printing, and the extension of Missionary exertions.

The Anglo Saxon Version.

All ancient writers agree in representing the first inhabitants of Britain, as a tribe of the Gauls or Celts, who peopled that island from the neighbouring continent, who like other uncivilized tribes had their own laws, and religion. In the year 55 B.C. Julius Cæsar having subdued Gaul, determined to subdue Britain, and after a bloody contest he effected a landing on the British shore. From this date till the reign of the Emperor Honorius, the Romans continued the rule over the country; but about this time they withdrew their Legions from the Island. When the Britains being invaded by the Picts and Scots, sought the assistance of the Saxons, who perceiving their

he became Bishop, passing one day observed in the place where saw their interesting appearance exactly what country they had been born in Britain. He then asked whether On being told they were idolaters, such a beautiful form should cover On being told they were called Angli." When he became Bishop he nation of the Saxons of Britain, an King of Kent, A.D. 597.

It is very doubtful whether the translated into Anglo Saxon. We complete version, and all the Bible existence contain but select portions sacred subjects attributed to Caedmon of an attempt being made by our truths of Scripture in their vernacular of Whiteby in the 7th Century. His talents were first developed, are none of the marvellous, under which it is of natural truth. 'We are told that than most of his equals, that he felt that he was frequently obliged to rise when the harp was moved towards him was customary for each person to occasions, it happened to be Caedmon stable during the night, and overcome and retired to his post of duty fell into a sound slumber. In the morning he was called to him, and saluting him by his name something.' Caedmon answered, 'Incapacity in this respect was the cause

heofon-rices weard,
 metodes mihta,
 and his wodage-thons.
 wera wulder fæde !
 swa he wundra ge-hwces
 ece dryhten
 oord onstealda.
 He ærest ge-æcep
 ylða bearnum
 heofon to krofe,
 halig æcypend !
 tha middan-geard
 mon-cynnes weard,
 ece dryhten
 after teode
 timen folden
 frea ælmihtig.

the guardian of heaven
 the might of the Creator,
 and his council,
 the glory-father of men !
 how he of all wonders,
 the eternal Lord,
 formed the beginning.
 He first created
 for the children of men
 heaven as a roof
 the holy creator !
 then the world
 the guardian of mankind,
 the eternal lord
 produced afterwards,
 the hearth for men
 the almighty master.

The inequality of the different parts of the poem attributed to Caedmon was first noticed by Conybear. A fine poem on the Fall of the Angels, the Creation, or the Fall of Man, is awkwardly prefaced by a narration of the same story much more briefly told. Then we have a barren version of the chapters of Genesis to the close of the life of Abraham, except the account of the flood and of the war of the kings against Sodom, which are told in a superior style. Suddenly, without any connection with that of Abraham, we are introduced to the history of Moses, which again is told in a very different manner, and has all the marks of being a separate poem. After the history of Moses, follows that of Nebuchadnezzar, equally distinct and complete in itself, which occupies all the remainder of the first part. The second part comprises chiefly a poem on the descent of Christ into hades a favourite story, known in somewhat later times as the harrowing of hell. Two editions have been printed, the first by Francis Junius at Amsterdam in 1655, and the second with an English translation and notes, by Mr. Thorpe, in London, in 1832. From a MS. written in the 10th Century, which Archbishop Usher presented to Francis Junius (or de Jongh), the latter published his edition in 1655. The text of Mr. Thorpe's edition is founded upon a careful collation of that of Junius with MS. in the Bodleian Library, to which it was bequeathed by Junius, with other MSS. He has added, as a supplement, the song of Atriah, from a Saxon MS. in the Cathedral of Exeter.

The literal versions of such portions of the Scripture as have been translated into Anglo-Saxon have chiefly been transmitted to us in the form of interlineations of Latin MSS. A Latin Psalter said to have been sent by Pope Gregory to Augustine, is still preserved among the Cottonian MSS., and contains an Anglo-Saxon interlinear version, of which the date is unknown. Alkholm, Bishop of Sherborn and Guttla, the first Anglo-Saxon anchorite, translated the Psalms soon after the commencement of the eighth century. It is probable that this is the version which Mr. Thorpe has edited. The manuscript is

supposed to be of the eleventh century, it formerly belonged to the Duc de Berri, the brother of Charles V. King of France, whose MSS. form the most valuable portion of the Royal Library at Paris. The Latin and Anglo Saxon Psalter was also published in London, by Apelmann in the year 1640. This is said to be king Alfred's translation.

A partial interlinear translation of a Latin version of Proverbs, made in the tenth century, is preserved among the Cotton MSS. in the British Museum. To the same century belongs the celebrated translations of Ælfrie, Archbishop of Canterbury: they consist of the Heptateuch, or the first seven Books of the Bible, and the Book of Job. An edition of this version was published by Mr. Thwaites, at Oxford, in 1699, from an unique MS. belonging to the Bodleian Library: the Book of Job was printed from a transcript of a MS. in the Cottonian Library. The Venerable Bede was the first who translated any part of the New Testament into Anglo-Saxon. His death scene is connected with his translation of the Gospel of St. John, that scene which has been touched with so much beauty by the old monkish Chronicler who records it. We are transported in imagination, to the Monastery of Jarrow, in Durham, where we see the venerable ecclesiastic in his last hour, intently engaged in dictating to his amanuensis. 'There remains now only one Chapter, but it seems difficult for you to speak,' exclaims the monkish scribe, as his pen traces on the parchment the last verse of the 20th Chapter of John. 'It is easy,' replied Bede, 'take your pen, dip it in the ink, and write as fast as you can.' 'Now master,' says the monk of Jarrow, after penning down the sentence from his trembling lips, now, only one sentence is wanting.' Bede repeated it—'It is finished,' says the scribe—'It is finished!' replied the dying saint, 'lift up my head, let me sit in my cell, in the place where I have been accustomed to pray—and now glory be to the Father, and the Son, and the Holy Ghost!' and with the utterance of these words, his spirit fled.

There are three different versions of the Four Gospels at present known to be in existence. The most ancient of these is among the Cotton MSS. in the British Museum. This is called the Durham Book.

The Vulgate Latin text of the Four Gospels was written by Eadfrid, Bishop of Lindisfarne, about A.D. 680, his successor in the see adorned the Book with curious illuminations and with bosses of gold and precious stones: and a priest named Aldred added an interlinear gloss or version probably about the year 900.

The second Anglo-Saxon version of the Gospels belongs to the tenth Century and was written by Farnen and Owen at Harewood, or Harwood, over Jerome's Latin of the Four Gospels. The Latin text was written about the same period as that of the Durham Book, having been made during the seventh Century. This valuable MS. is in the Bodleian Library, and is called the Rushworth Gloss, from the name of one of its former proprietors. The other translation was made by an unknown hand apparently not long before the Norman Conquest, and is thought to have been translated from the Latin version which was in use before Jerome's time. In the Library of

Corpus Christi Coll. Oxford there is a MS. of this version and another copy in the Bodleian. These important MSS. with the version of Ælfric were for two or three centuries thrown aside as useless lumber. With the disuse of the Anglo-Saxon language they ceased to be understood, and were consigned to the shelves of Monasteries. At the time of the Reformation, some Anglo-Saxon MSS., on doctrinal subjects were drawn from their places of concealment, and placed before the world, in testimony that the early Saxon Church withstood the growing heresies of the Church of Rome. The Reformers, aware that the translation of part of the Scriptures into Anglo-Saxon was a precedent in favour of their own translation into the vernacular tongue, collected the fragments of the Anglo-Saxon version, and in 1571, issued an edition of the Four Gospels with an English parallel version.

The text of this edition was a late MS. belonging to the Bodleian Library at Oxford; it was edited by Archbishop Parker, and a preface was written by John Foxe, the martyrologist. "The Gospels of the fower Euangelists translated in the olde Saxons tyme out of Latin into the vulgare toung of the Saxons, newly collected out of auncient Monumentes of the sayd Saxons, and now published for testimones of the same." London, Printed by John Daye, 1571, 4to. It is said to be a faithful impression of a late MS. showing the tongue in its decline, about the beginning of the twelfth century.

A few MSS. of the Psalms, written shortly before, or about the time of the Norman Conquest, are extant, and show the gradual decline of the Anglo-Saxon language. The history of the language may still further be traced in three MSS. yet in existence, which were made after the arrival of the Normans. They are MSS. of the same translation, and two of them are attributed to the reign of Henry the Second; but the language in which they are written is no longer pure Anglo-Saxon, it has merged into what is designated the Anglo-Norman.

The exact period of the transmutation of Saxon into English has been disputed, but it seems most reasonable to believe that the process was gradual. A fragment of the Saxon Chronicle, published by Lye, and concluding with the year 1079, exhibits the language in the first stage of the transition state, no great deviation having then been made from the Anglo-Saxon. But in the continuation of the same chronicle, from 1135 to 1340 A.D., the commencement of those changes may be distinctly traced, which subsequently formed the distinctive peculiarities of the English language. The relics next in order consist not of translations, strictly speaking, but of poems, in some cases, paraphrases, in others mere stories of Scriptural facts in verse. The first of these is preserved in the Bodleian Library, and is entitled *Ormulum* from the name of its author, an ecclesiastic named Orm, or Ormin, supposed from his dialect to have been a native of the North of England; this is a metrical paraphrase of the Gospels and Acts in lines of fifteen syllables, composed in the 12th Century. A more extensive metrical paraphrase comprising the whole of the Old and New Testaments, is to be found amongst other poetry of a religious nature in a work entitled *Sowle-hele*, (Soul's health), belonging to the Bodleian Library, it is usually ascribed to the end of the twelfth century. A third

likewise extant. At Cambridge, in the Pauline Epistles, but the translation and in the British Museum there appointed to be read on Sundays, a version has been commonly ascribed to Berkeley in Gloucestershire, who flourished in the 14th Century; but he only translated the parts he introduced in certain parts of his life, which by him were painted on the walls of the Castle.

BIBLIA PAUPERUM. Means of the leading facts of Scripture, by means of Images, as they are termed by Bible-players, notice may not be unacceptable to the players of playing cards, which were first introduced in the 15th century, had in the following wood the images of the saints, to which verses or sentences analogous to the text on wood proceeded, its professors at that time chiefly (if not entirely) taken from the explanation engraved on the same Images or Block Books just mentioned, printed on wooden blocks; one side of the leaf containing the text is placed below, beside the figures introduced. Of all such as are printed from wooden blocks, perhaps the rarest, as well as the most useful kind of catechism of the Bible, for the common people, whence it derives its name, who were thus enabled to acquire, by means of imperfect knowledge of some of the leading facts of the Bible. Being much in use, the few copies found in the Libraries of the universities.

opposite to each other. Each plate or page contains four busts, two at the top, and two at the bottom, together with three historical subjects: the two upper busts represent the prophets or other persons whose names are always written beneath them; the two lower busts are anonymous. The middle of the plates, which are all marked by letters of the Alphabet in the centre of the upper compartments, is occupied by three historical pictures, one which is taken from the New Testament; this is the type or principal subject, and occupies the centre of the page between the two anti-types or other subjects, which allude to it. The inscriptions which occur at the top and bottom of the page, consist of texts of Scripture and Leonine verses. A fac-simile of a page of the *Biblia Pauperum* together with a full description is given in Rev. T. H. Horne's Introduction. Many specimens of Block-Books are exhibited in the British Museum, and among them four specimens of the *Biblia Pauperum*.

WICKLIFFE, the Morning Star of the Reformation, was the first who produced an entire version of the Scriptures in the English language. For the history of Wickliffe the reader should consult "John de Wickliffe, D.D. A Monograph by Robert Vaughan, D.D. Seeleys, London, 1853."

His translation was made from the Latin Vulgate and was completed about the year 1380. So great was the opposition it excited, that in 1390 a bill was brought into the House of Lords for its total suppression. The motion, however, was thrown aside through the influence of the Duke of Lancaster, who is reported to have said, 'We will not be the dregs of all, seeing other nations have the law of God, which is the law of our faith, written in their own language.' It was perhaps, about this period that the followers of Wickliffe revised and corrected his version: several copies of this version are extant. In 1408, the further translation, and even the perusal, of the Scriptures was formally prohibited in a convocation held at Oxford, by Archbishop Arundel. Great persecution followed this edict, and many suffered unto death for having read the English Bible. In those days the word of God was precious, when a Testament was worth £2. 6s. 8d.; equal to £45. 6s. 8d. now. Although Wickliffe's version of the English Bible was the earliest in point of execution, yet, as the art of printing was unknown during the age in which it was produced, it was among the latest of English versions in being committed to the press. The first printed edition was published in 1731, by Mr. Lewis. This edition, which was preceded by a history of the English Biblical translations by the editor, included only the New Testament. The same version of the New Testament was re-edited in 1810, by the Rev. H. H. Baber, with very valuable prolegomena. It was again published in 1841, as a portion of the English Hexapla, the best MSS. having been carefully collated for this purpose by George Offor, Esq.; a MS. then in the possession of the Duke of Sussex was used as the basis of this edition. Another edition has been lately published by Pickering. The Old Testament of Wickliffe's version remained in MS. till within the last few years; but a complete edition of both Testaments has been very recently published at Oxford, under the editorship of the Rev. J. Forshall and Sir F. Madden.

about of Little Sodbury in
of quiet and retired habits, devout
moral and religious character. But
perceiving at once that he was a m
expansive forehead indicated a
betokened quick and penetrating th
expressive of extraordinary firmness,
something of quiet humour. He c
gathered round the social board in ti
ing the neighbouring ecclesiastical,
courtier and a favourite with his
that the conversation of these parties
when our tutor was wont to express
As he was learned and well practised
not to show unto them simply and
they at any time did vary from his o
the Book, and lay before them the
confute their errors, and to confirm
panied Sir John and his lady to the
scrupled not to talk with the same bo
heterodoxy began to be felt by his ecc
knight himself and his fair spouse o
subject, and thought it right to expostul
his sentiments. But he was not the ma
judgment approved, and he firmly ma
said Lady Walsh, 'there was such a do
hundred pounds, and another two hund
pounds; and what were it reason, think
you before them.' Her ladyship's log
tutor knew not how to reply, and he ther
But there were deep thoughts at work u
mighty purposes springing up within
another occasion, a priest observed to
God's laws than th.

cheer, but none to translate the New Testament.' Humphrey Monmouth hearing him preach, took him into his house, to live with him, where he began his translation. But the Bishop of London having arrested some persons for reading the Scriptures, Tyndale fearing lest the persecution might prevent his labours, determined to leave England. There lay at that moment in the river Thames a vessel loading for Hamburg. Monmouth gave Tyndale ten pounds sterling for his voyage, and an other friend, contributed a like amount. Leaving half the amount in the hands of his friend, Tyndale proceeded on his voyage with ten pounds, and the New Testament. In 1524 he printed the Gospels of Matthew and Mark at Hamburg. In 1525, Tyndale is said to have had an interview with Luther. He then went to reside at Cologne; but being discovered there he made his escape to Worms, where Peter Schœffer, the grandson of Fust, one of the inventors of printing, lent his presses for this important work. Two editions 8vo. and 4to. were quietly completed in 1525. About the close of this year the New Testament was sent to England and received and sold in London by Thomas Garret.

In October 1526, the Bishop of London enjoined on his Archdeacons to seize all translations of the New Testament in English with or without glosses; and a few days later the Archbishop of Canterbury issued a mandate against all the books which should contain any particle of the New Testament. While the agents of the clergy were carrying out the Archepiscopal mandate, and a merciless search was making everywhere for the New Testament from Worms, a new edition was discovered, of a smaller and more portable size. This was printed at Antwerp, and was followed by two other editions in the two following years. As early as 1527 it was suggested that the books should be bought up and burnt. The Bishop of London sought to destroy them by wholesale. He happened to be at Antwerp in 1529 where they were printed, and there he employed a man named Packington, who bought them of Tyndale himself, 'I am gladder' said Tyndale, 'for those two benefits will come thereof,—I shall get money to bring myself out of debt, and the whole world will cry out against the burning of God's word, and the surplus of the money that shall remain to me shall make me more studious to correct the said New Testament, and so newly to imprint the same ones again, and I trust the second will much better like (please) you than ever did the first.' These were publicly burnt in the Churchyard of St. Paul's Cathedral, May 4th, 1530.

In the mean time Tyndale had been joined by Fryth and repaired to Marburgh, where Prince Philip of Hesse was the protector of the evangelical doctrine. In 1529 they went to Antwerp, where he sold his Testaments to Packington. Here the danger thickened around Tyndale. Placards printed at Antwerp and throughout the province, announced that the Emperor, in conformity with the treaty of Cambray, was about to proceed against the Reformers and their writings. Not an officer of justice appeared in the street but Tyndale's friends trembled for his liberty. Under such circumstances how could he print his translation of Genesis and Deuteronomy? He made up his

mind about the end of August to go to Hamburg, and took his passage in a vessel loading for that port. Embarking with his books, his MSS. and the rest of his money, he glided down the Scheldt and soon found himself afloat in the German Ocean. But one danger followed close upon another. He had scarcely passed the mouth of the ocean when a tempest burst upon him, and his ship was swallowed up by the waves. The vessel was dashed on the coast and the passengers escaped with their lives. Tyndale gazed with sorrow on the ocean which had swallowed up his beloved books and precious manuscripts and deprived him of his resources. Recovering his spirits, however, he went on board another ship, entered the Elbe, and at last reached Hamburg. Coverdale was awaiting Tyndale at Hamburg, where they spent some time together. Coverdale returned to England shortly after; the two reformers had no doubt discovered, that it was better for each of them to translate the scriptures separately. Tyndale returned to Antwerp. In 1530 he published the books of Genesis and Deuteronomy, and a year later the Book of the prophet Jonah, and in 1534, he issued a revised translation of the New Testament. Henry VIII. though he had broken with Rome, and had commenced the course which by the controlling providence of God proved subservient to the cause of the Reformation, was an inveterate enemy to the use of Tyndale's version, and published a proclamation against it for which no doubt, he was the more ready, because Tyndale had condemned the divorce of Catherine. But how much more effectual a thing to get the man himself into his hands. Measures were therefore employed to decoy him over to England. Henry's agent in the Netherlands, did his utmost to persuade him to return. But Tyndale, though ready to die in defence of truth, did not see it to be his duty to thrust his head into the lion's mouth, and therefore very wisely preferred to remain on the continent.

Fryth returned to England and was committed to the Tower, and suffered as a martyr in the cause of Christ, July, 1535. Tyndale was betrayed into the hands of his enemies by an unprincipled Englishman, named Philips, who immediately conveyed him to the castle of Vilvorde, near Brussels. In September 1536, he was led forth to execution and having been first strangled, his body was thrown into the flames. His last breath ascended to heaven, 'Lord, open the eyes of the King of England!'

MILES COVERDALE, in 1530 printed in folio, and dedicated to the King, the whole Bible translated into English. The translation happily, was regarded with favour by Henry VIII. and was the first English Bible allowed by Royal authority. The King also further decreed in 1536, that a copy of the whole Bible in Latin and English should be laid in the choir of every church through out the realm, for every man that would, to look and read therein, and should discourage no man from reading any part of the Bible either in Latin or English, but rather comfort, exhort, and admonish every man to read it, as the very word of God, and the spiritual food of a man's soul.

In the district of Coverdale in the county of York there stood at the close of the fifteenth century, in all its magnificence, the well

obey of Coverham. It was amidst the pleasant scenery that ad that ecclesiastical edifice, amid the hills, meadows, and arms of the district, that in all probability, the man first saw who was to be an illustrious coadjutor of Tyndale in the translation, and to go beyond him in being the first to the whole volume of the Bible. Miles Coverdale, no doubt, his name from the district in which he was born, and perhaps monastic school at Coverham received the first elements of n. In his youth he was sent to the Augustine Monastery at e, presided over by Dr. Barnes, who was brought to the e of the truth, and was led to adopt the principles of the by Thomas Bilney. In a letter written from his cell to Cromwell on May day (1527), he remarks ; ' Now I begin to Holy Scriptures ; now, honour be to God, I am set to the et smells of holy letters, with the godly savour of holy and doctrine, unto whose knowledge I cannot attain without of books, as is not unknown to your most excellent wisdom.

I desire in the world but books, as concerning my they once had, I do not doubt but Almighty God shall hat in me which he of his most plentiful favour and grace n.' Thomas Cromwell, afterwards Earl of Essex, the favourite was Coverdale's early friend and patron. Coverdale was s Bishop of Exeter.

ROGERS, had been chaplain to an English congregation at And had become acquainted with Tyndale during his residence in Before his acquaintance with that illustrious exile, he had been a apist; but by his intercourse with him at Antwerp, he was led to ne errors of Popery, and to adopt the views of the Reformer. een educated at Cambridge, and possessing the reputation able linguist and general scholar, he was fitted by Providence

Tyndale in his particular path of usefulness as a Biblical ; and accordingly after Tyndale's death, he set to work to the version of the Old Testament which Tyndale had begun. es that a packet of papers was sent by the martyr, on the of his execution, to his faithful friend Poyntz ; and it has osed that they contained the unpublished part of Tyndale's s far as he had proceeded with it. Perhaps it was from at this came into the hands of Rogers, whereupon he devoted the publication of the manuscript. The object that Rogers w was to forward the work and do justice to the labours of ne admired. Accordingly, the whole of the New Testament, e Old, as far as the end of the 2nd of Chronicles, or exactly s of the entire Scriptures, are Tyndale's, verbally, with an l variation only in the orthography ; and as for the other le Rogers may have taken advantage of Coverdale's printed e evidently had sat in judgement on every page, and his not implicitly followed. Rogers had the whole of Tyndale's mprint or manuscript, as well as Coverdale's sheets for the : before him ; and having now arrived at the close, we find ls ; ' To the honoure and prayse of God was this Bible prynted,

and fynished in the yere of oure Lorde God MDXXXVII.' The exhortation to the study of the Bible, prefixed to the Book, is signed J. R. the initials of Rogers, thus pointing him out as the editor. The work was commonly ascribed to this excellent man at the time, although the name given to it was that of Matthew's Bible, Thomas Matthew being a fictitious name assumed by Rogers for the Version, when concealment in such matters was sought for the sake of personal safety. He was the first martyr who suffered in Queen Mary's reign.

This Bible received the Royal License, on the title-page appeared the corrected words, 'Set forth with the king's most gracious license,' and enactments were forthwith issued commanding the clergy to place copies in all the churches that the parishioners might obtain constant access to them. This Book became the favourite one, and superseded the version of Coverdale. But still Coverdale continued his Biblical labours, and in 1531, published a new version of the New Testament.

In 1538 a quarto edition of the New Testament, in the Vulgate Latin and Coverdale's English, bearing the name of Hollybushe was printed with the King's license; and in 1539, another edition of the same in 8vo. dedicated to Lord Cromwell. In 1538, an edition in 4to. of the New Testament in English, with Erasmus' Latin translation, was printed with the King's license, by Redman.

THE GREAT BIBLE. To Cromwell mainly is to be attributed the patronage, pecuniary assistance, and the obtaining of the Royal sanction, which enabled Coverdale to execute the task of bringing through the press the Great Bible in the year 1538 and 1539. Paris was the place chosen for the printing, because the best paper and press-work might be commanded there. Grafton, the printer, superintended the printing, and Coverdale acted as editor and corrector. With the countenance of the English Ambassador and the License of the King of France, they proceeded rapidly with the work, 23rd July, 1538. But in December, the Inquisition issued an order, prohibiting them, under canonical pains, to imprint the said Bible. They were summoned before the inquisitors, but sought safety in flight, and having forwarded all the sheets of the book, as far as they had gone, they hastily decamped from Paris, leaving the residue of the sheets to be seized by the officers of the Inquisition. Some were burnt, but four great vats full were sold to a haberdasher to wrap his caps in. They afterwards returned to Paris, and succeeded in recovering the presses, types, and workmen they had employed there. Grafton set up business in London, and in 1539, he completed some of the copies, and at length the Bible appeared with the Colophon, 'Fynished Apryle Anno M,CCCCXXXIX.'

It is a revision of Matthew's and Tyndale's version.

In 1540, another edition was issued of the Bible, from the press of Grafton, with a preface by Archbishop Cranmer. Hence called Cranmer's Great Bible.

In 1541, appeared another edition, 'oversene and perused at the comanndement of the Kynges hygheenes, by the ryghte reverende fathers in God, Cuthbert, Bysshop of Duresme, and Nicolas, Bishop of Rochester.'

At this time Bibles were placed in St. Paul's chained to the desk, where some professors of the new learning read to the groups assembled. In 1539 a Bible was printed in folio, called *Taverner's Bible*, from the name of its conductor Richard Taverner; who was educated at Christ-Church, Oxford, patronised by Lord Cromwell, and probably encouraged by him, to undertake the work on account of his skill in the Greek tongue, this is a correction of Matthew's Bible.

On the 26th Jan., 1547, Henry VIII. died and was buried on 10th Feb., at Windsor, in St. George's Chapel. On the Sunday after, young Edward was crowned, amidst costly splendour, in the Abbey of Westminster. When the royal insignia were presented to the boyish monarch, and he saw the three swords, borne in state on such occasions, glittering before him, he asked for a fourth, some one, not catching the idea, inquired what his majesty meant, when he replied, 'The Bible, that book is the sword of the Spirit, and to be preferred before these swords. That ought, in all right, to govern us, who use them for the people's safety by God's appointment. Without that sword we are nothing, we can do nothing, we have no power; from that we are what we are this day; from that alone we obtain all power and virtue, grace and salvation, and whatever we have of divine strength.'

No new translation or revision was published in the reign of Edward, except a translation of the paraphrase by Erasmus.

THE GENEVAN VERSION In the reign of Mary, a band of pious men, driven by persecution, took refuge on the continent and settled down in Geneva. The exiles formed themselves into a Church and William Whittingham was their patron, and he probably was the man who prepared the translation called the *Genevan Testament*. It was published in 1567. An eloquent preface to it was written by John Calvin, whose sister Whittingham had married. Notes are introduced in the margin, and for the first time the English Scriptures were divided into verses, and Italics introduced to denote those words which have no corresponding ones in the original. Some time after Whittingham had completed the *Genevan Testament*, he set to work, in connexion with others, upon the preparation of the *Genevan Bible*. This occupied them 'two years and more day and night.' It was completed in April 1560.

ARCHBISHOP PARKER'S or the BISHOPS' BIBLE was completed in 1568, after having been in course of preparation during three years. The Archbishop took on himself the labour to contrive, and set the whole work a going, in a proper method, by sorting out the whole Bible into parcels, and distributing those parcels to able Bishops and other learned men, to peruse and collate each of the books allotted them, sending with all his instructions for the order they should observe, and they were to add some short marginal notes, for the illustration or correction of the text and all these portions being finished, and sent back to the Archbishop, he was to add the last hand to them, and so to take care for printing and publishing the whole. Nine of the individuals who thus took part in the revision were Bishops; hence the edition is generally known as the '*Bishops' Bible*.' His object in setting forth the edition was not to produce a new version, but to test and correct

Cranmer's Bible, the translation then in common use, by a critical examination of the inspired originals.

The Rhemish and Douay Versions.

In the year 1582, The Romanists finding it impossible to withhold the Scriptures any longer from the common people, printed an English New Testament at Rheims. it was translated, not from the original Greek, but from the Latin Vulgate. Numbers of words are left untranslated, such as 'Pasche,' 'Azymes,' 'Tribute,' 'Neophyte,' and the notes all speak the papal doctrine. The Old Testament was translated from the Vulgate at Douay (whence it is called the Douay Bible) in two volumes 4to., in 1609 and 1610. These translations form the English Bible, which alone is used by the Romanists of this country.

A large number of Bibles, of different editions, were printed and circulated in Elizabeth's reign. One of which is called the Breecches Bible from the translation, "They made themselves Breecches," instead of "they made themselves aprons," in Genesis iii. 7.

KING JAMES'S BIBLE. This is the authorized version now in common use. On the 3th October, James 1st appointed a meeting to be held for the hearing and the determining 'things pretended to be amiss in the church.' The meeting arose out of the complaints of the Puritans, who early saluted their new sovereign with a list of ecclesiastical grievances which they besought him to remove. The time fixed for this conference was the 14th of January, 1604, and the place appointed for holding it was Hampton Court. Rainolds the leader of the Puritans, objected to certain renderings in the extant version, and he proposed to his Majesty that there should be a new translation. Bancroft, the Bishop of London, no friend of the Puritans, and therefore no favourer to Rainolds, abruptly observed, 'That if every man's humour should be followed, there would be no end of translating.' But James sided with the puritans, and professed himself friendly to a new translation. He objected to any notes being appended and Rainolds concurred with him in this view, for his proposition was to the following effect, 'that a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek, and this to be set out and printed without any marginal notes, and only to be used in all churches of England in time of divine service.' Measures seem to have been taken soon after the conference, for securing suitable persons for the important task of preparing the new translation. On the 22nd of July, the same year, the king wrote to Bancroft. He stated that he had 54 learned men for the translating of the Bible, divers of whom had no ecclesiastical preferment; and the main object of the letter is to enjoin upon Bancroft and the Bishops that, whenever a living of twenty pounds per annum was vacant, they should inform his Majesty of it, that he might commend to the patron one of the said translators, as a fitting person to hold it, as his reward for his service in the translation. He further required that the Bishops should inform themselves of such learned men in their dioceses, and charged them to assist in the work by sending their observations to Mr. Lively, Dr. Harding, or Dr. Andrewa. In compliance with the

King's command, Bancroft wrote to the Bishops, and here ended all the trouble so far as history records, that James I. ever took respecting the translation which bears his name. The earl of Salisbury, chancellor of the University of Cambridge, wrote to the Vice-chancellor and Heads of Houses, also conveying to them the expression of his Majesty's pleasure that they should join in the undertaking, by recommending fit persons to assist, and by entertaining the translators at the Colleges without any charge, only the poor Colleges were to look to the Bishop of London to defray any expences in which they might be involved. Bancroft again wrote to the Bishops on 31st July, telling them to acquaint the Dean and Chapter with the subject and ascertaining what they would contribute. It is now made pretty certain by Mr. Anderson that the money expended in the translation was chiefly, if not entirely, supplied by Mr. Barker the printer and patentee. 'I conceive,' says a writer in the year 1657, 'That the sole printing of the Bible and Testament, with power of restraint in others, to be of right the property of one Matthew Barker, citizen and stationer of London, in regard that his father paid for the amended or corrected translation of the Bible £3,500, by reason whereof the translated copy did, of right, belong to him and his assignees. The Stationers Company advanced money while the revision of the book was going on in their hall; but probably it was refunded to them when Barker paid for his patent.' On the 31st July, Bancroft sent a copy of the king's letter to Cambridge for the persons who had been selected by the university, as translators, expressing his Majesty's approbation of the choice, and his desire that they should meet as early as possible. The following instructions accompanied the letters.

1. The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit.

2. The names of the prophets and the holy writers, with the other names in the text, to be retained, as near as may be, accordingly as they are vulgarly used.

3. The old ecclesiastic words to be kept, as the word church, not to be translated congregation.

4. When any word hath diverse significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogy of faith.

5. The divisions of the Chapters to be altered, either not at all, or as little as may be, if necessity so require.

6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

7. Such quotations of places to be marginally set down as shall serve for the fit references of one Scripture to another.

8. Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally, by himself, where he thinks good, all to meet together, and confer what they have done, and agree for their part what shall stand.

judgment in such a place.

12. Letters to be sent from ev
admonishing them of this trans
charge as many as, being skilful i
that kind, to send their particular
at Westminster, Cambridge, or O:
before in the King's letter to the A

13. The directors in each comp
and Chester for Westminster, and t
Greek in the two Universities.

These translations to be used w
than the Bishops' Bible—Tyndale
churche's, Geneva.

Doubts having arisen in the min
as to the observing the third and fo
again, stating that it was the Royal
divines of the University, appointe
especially with a view to carry
probably a similar plan, from the
regard to Oxford: certainly an inst
Dr. Ravis, one of the company, w
The number of learned men who
forty-seven, whose names have been
into six parties, two of which met a
and two at Oxford.

The first party met at Westminst
Pentateuch with the other historics
of Kings.

The second party met at Camb
and they prepared the translation fr
the end of Canticles.

The third company assembled
members who undertook the rest of
Malachi

the sixth company held their sittings at Cambridge, and undertook translation of the Apocrypha.

The mode in which the translators were to proceed in their undertaking is described in the regulations, to which they no doubt carefully adhered; every member of a company was to take the same portion, and having translated, or amended it by himself, all met together to compare what they had done, and to form one revised copy of the whole, in which they could agree. The oft quoted anecdote relative to the translations, given in the learned Selden's table-talk, most probably refers to this stage of the proceedings; They met together, and read the translation, the rest holding in their hands some Bible, or of the learned tongues, or French, Spanish, Italian, &c. If they detected any fault, they spoke; if not he read on.' When a portion had been published by any company, it was to be sent to the rest for examination; and they were required, if they felt a doubt about the correctness of the renderings, or could suggest an improvement, to state such objection or improvement, and the reasons on which it was founded, to the company who had executed the portion. If the alteration were approved, it was to be adopted at once; if not approved, it was to be referred to a Committee of final revisions. While the labour was going on, correctness was likely to be secured by this plan; for every portion would first be translated by each member of the party to whom it was assigned; then considered by them all; then examined by the other companies; and then finally revised by the select committee appointed to complete the work; thus after its first translation, passing through a number of ordeals, varying from thirteen to sixteen according to the number of persons in the company to which it was assigned. The final revision of the whole work was conducted in London. Two delegates from Cambridge, two from Oxford, and two from Westminster, devoted themselves to this important business. They met in the old hall of the Stationers' Company, and there spent several quarters of a year in completing their task. Six other learned men were associated with the six delegates. From the Preface written by Dr. Miles Smith, who, for his services, was rewarded with the Bishopric of Gloucester, we learn that the translators were employed for about three years in preparing the versions. 'The work,' he says, 'has not been huddled up in seventy-two days, (referring to the haste with which the Septuagint was supposed to have been executed,) but hath cost the workmen, as light as it seemeth, the space of twice seven times seventy-two days, and more. It was issued in 1611, as a portly and noble folio from the press.

The dedication to the King prefixed to the volume is strongly marked by the fulsome adulation of the age, and is unworthy of a place in so holy a book; but the address to the reader is inserted in a few lines.

In 1683 this translation was corrected, and many references to parallel texts were added by Dr. Scattergood; and in 1700, a very fine edition was published in large folio, under the direction of Dr. Benson, Archbishop of Canterbury, with Chronological dates, and an index by Bishop Lloyd, and accurate Tables of Scripture Weights and

Measures by Bishop Cumberland : but this edition is said to abound with typographical errors. The latest and most complete revision is that made by the late Rev. Dr. Blayney, under the direction of the Vicechancellor and Delegates of the Clarendon Press at Oxford. In this edition, which was printed both in quarto and folio in 1769, the punctuation was thoroughly revised; the words printed in italics were examined and corrected by the Hebrew and Greek originals; the proper names, to the etymology of which allusions are made in the text, were translated and entered in the margin, the summaries of Chapters, and running titles at the top of each page corrected; some material errors in the chronology rectified and the marginal references were re-examined and corrected, and 30,495 new references were inserted in the margin. From the singular pains bestowed in order to render this edition as accurate as possible, it has hitherto been considered as the standard edition from which all subsequent impressions have been executed. Notwithstanding, however the great labour and attention bestowed by Dr. Blayney, his edition must now yield the palm of accuracy to the very beautiful and correct edition published by Messrs. Eyre and Strahan, His Majesty's printers, (but printed by Mr. Woodfall,) in 1806 and again in 1813 in quarto; as not fewer than 116 errors of the press were discovered in collating the edition of 1806 with Dr. Blayney's; and one of these errors was an omission of considerable importance. Messrs. Eyre and Strahan's editions may therefore be regarded as approaching as near as possible to what Bibliographers term an immaculate text. Only one erratum, we believe, has been discovered in the edition of 1813.

It is a pleasing employment and most satisfactory in its result, to take up an old English Bible and trace back its history, beyond the origin of printing and the period of its first Saxon translation, to the times of the early church, when the original was received in the form of Greek and Hebrew Manuscripts, and thence still further backward to the first Century, to the very Apostles who wrote the New Testament, and to the yet more remote origin of the Old Testament in the Jewish Church. The examination of the literary history of the Bible - of its transmission from ancient to modern times, and of its original production - inspires the student with an intelligent confidence in the genuineness and authenticity of the book, or collection of books, which none of the insinuations or attacks of infidelity can shake.

In Great Britain and Ireland, there are five distinct languages spoken by the people, *v. z.* English; in the Highlands of Scotland, Gaelic; in Wales, Welsh; in the Isle of Man, Manks; in Ireland, Irish. There is another dialect spoken in Scotland, the Lowland Scotch, the language in which Burns wrote his Poems.

The Bible has been translated into these 4 Languages, and lately in travelling in the Highlands of Scotland, we had an opportunity of witnessing the benefit of such a translation. Near Turmel Bridge, there was an old woman living, whom her son a man about 70, said was 106 years old; she had never learnt English, and did not understand a word of it, so that no person could communicate any of the Scripture to her, but one who understood Gaelic, but she had an

attendant, who knew both languages, and could read well, and also a Gaelic Bible, and she read to her in Gaelic the passage requested, thus conveying the words of eternal life, to this aged woman, in her native tongue. In the small Free Church, at Tummel Bridge, they also have a Service in Gaelic, Prayers, and Singing and Preaching, after the English Service, for those whose native language it is.

Scotland appears to have been longer than almost any other part of Europe without a translation of the Scriptures in the vernacular language. In 1686, 200 copies of the Irish Bible, printed at the expense of Mr. Boyle, were transmitted to Scotland for the use of the Highlanders, and owing to the similarity between the two dialects were found to be generally intelligible. This edition was, however printed in the Irish character, with which the Highlanders were but imperfectly acquainted; therefore, an edition of the Irish Bible was issued in Roman characters in 1690, the work was printed in London under the superintendence of the Rev. Robert Kirk, minister of Aberfoyle, and was promoted chiefly by the Rev. James Kirkwood of Astwick and assisted by Mr. Boyle. Another small edition of the Irish New Testament (consisting of about 500 copies) was published in Glasgow in 1754, but it was not till the year 1767, that a New Testament in the Gaelic tongue was provided for the Scotch Highlanders. It was translated by Rev. James Stuart of Killin, and bears a high character for fidelity and accuracy. It was printed at the expense of the Society in Scotland for promoting Christian knowledge, assisted by a grant from the London Society. Another edition was published in 1796, by the same Society. Encouraged by the acceptableness of these editions, the next measure of the Society was to procure a Gaelic version of the Old Testament. Several ministers cooperated in this translation which they agreed should be made from the Hebrew text. To facilitate the work, the Old Testament was divided into four parts, two of which were allotted to the Rev. Dr. John Stuart, Minister of Luss, the son of the learned translator of the New Testament. A third part also fell to his share, although it had been first executed by another hand. The remaining fourth part, consisting of the Prophetical Books from Isaiah to Malachi both inclusive, were translated by the Rev. Dr. Smith, of Cambeltown, and on its completion was found to differ from the translation of Dr. Stuart, which was remarkable for its simplicity and its close adherence, so far as the idiom of the Gaelic language would permit, to the letter of the sacred text; whereas the Prophetical Books are translated in a style which is at once free and poetical, resembling in some respects, Bishop Lowth's translation of Isaiah. This work was published in parts: the first part containing the Pentateuch appeared in 1783, and 500 copies of the whole version were printed in 1801, at the expense of the Society, and in 1802 another edition. In consequence of complaints of the discrepancy in style of the different parts, the Society determined to subject the Prophetical Books to a thorough revision, this was carried into effect in 1807. From this corrected copy, the British and Foreign Bible Society executed their stereotype editions in 1807. An edition was published in Glasgow in this year

of 20,000 copies of the Old and New Testaments, under the care of the Rev. Alexander Stewart of Dingwall; and another in London of 20,000 Bibles, and 10,000 Testaments, by the British and Foreign Bible Society. It was received with the utmost joy and gratitude by the Highlanders, but their demands for more copies still continued so urgent, that the Society have issued other editions, and other editions have been published by the Scottish Society for the Promotion of Christian Knowledge, and the Edinburgh Bible Society.

THE WELSH VERSION The earliest mention of a Welsh version of any part of the Scriptures occurs in an epistle prefixed, by Dr. Richard Davis, Bishop of St. David's, to the first printed edition of the Welsh New Testament, (that of 1567), in which he states that there was a version of the Pentateuch about the year 1527, and that he himself saw a copy of the work in the possession of a learned gentleman, a relative of his own. Several short detached portions of Scripture were translated into Welsh, and printed during the reign of Edward VI. probably for the use of the Liturgy or Service Book compiled during that period. But it was not until the reign of Elizabeth, that efficient steps were taken to supply the inhabitants of the principality of Wales with the Holy Scriptures in the vernacular dialect. In 1563 an Act of Parliament was passed, (5 Eliz. c. 28.) enacting that the Old and New Testaments, together with the Book of Common Prayer should be translated into the British or Welsh tongue; and committing the direction of the work to the Bishops of St. Asaph, Bangor, St. David's, Llandaff, and Hereford. They were to view, peruse, and allow the translation, and to take care, (under a penalty of £40 on each of them) that such a number should be printed and distributed by March 1st, 1566, as would furnish copies to every Cathedral, Collegiate and Parish Church, and Chapel of Ease, within their respective Dioceses, where Welsh was commonly spoken. In consequence of this enactment, William Salesbury, a Welshman of liberal education, and a good linguist for the age, was appointed by the Bishops, to take the oversight of the projected edition, and by him the New Testament was translated, except the Revelation, which is ascribed to Huet a chanter or precentor of St. David's, and five of the Epistles, 2 Timothy, Hebrews, James, and the two Epistles of St. Peter, which were translated by the above named Dr. Richard Davis, Bishop of St. David's. The whole version was made from the Greek collated with the Latin. its general fidelity has never been disputed, but it is faulty in style and orthography. It was divided like our present Testaments, into Chapters, but has no distinction of Verses except in some Books towards the end. It was dedicated to Queen Elizabeth, and was printed in 1567, in London, at the expence of Humphrey Toy. The edition which consisted of 500 copies, was in 4to., and printed in black letter.

More than twenty years elapsed after the publication of the New Testament, before a version of the Old Testament was bestowed upon the people of Wales. This boon was at length conferred by Dr. William Morgan, originally a Vicar of Llanrhaydr-mochinant, in Denbighshire, and raised in 1593, to the see of Llandaff, and in 1601 to that of St.

Asaph. With the aid of several eminent scholars, he prepared a version of the Old Testament from the Hebrew, and revised Salesbury's version of the New Testament. He was not nominated to his duty by the Bishops, but engaged in it spontaneously. In 1588 he printed both Testaments with the Apocrypha in one vol. folio. This work was divided into verses throughout, and was dedicated to Queen Elizabeth. This edition was also printed in black letter and consisted of 500 copies. His successor in the see of St. Asaph, Dr. Richard Parry, in concert with his Chaplain, Dr. John Davis, undertook a complete revision of the Old and New Testaments, in the course of which he introduced so many corrections and alterations, that the work is deservedly regarded as a new and independent version, rather than as an amended translation. It was published in 1620, by Norton and Hill, His Majesty's Printers in London, and contained a dedication to King James. This was printed in black letter, and folio. The total want of copies of the Scriptures printed in a more portable form was severely felt in Wales. In consequence of this, some noble-minded citizens of London combined together to furnish a portable edition of the Welsh Bible at their own expense. Their edition, which was published in 1630 in London, was in small 8vo. and contained, besides the Old and New Testament, the Apocrypha, the Book of Common Prayer, and a metrical version of the Psalms. Prys, Archdeacon of Merioneth, was the translator of this Psalter, which is now used in the Welsh Churches. Another metrical version of the Psalms, by Captain Middleton, had been printed by Salesbury in London as early as 1603.

The first edition in Roman characters was printed at Oxford in 1690, in folio, under the inspection of Bishop Lloyd.

Many other editions of the Scriptures were published from the year 1647, up to the time of the formation of the British and Foreign Bible Society. At the close of the last and commencement of the present century, great scarcity of the vernacular Scriptures prevailed in Wales. Several urgent applications were made to the Society for Promoting Christian Knowledge, entreating them to grant further supplies of the Welsh Scriptures, but the state of their funds debarred the Society from giving efficient assistance. At this juncture, when no aid seemed attainable from any existing source, the Rev. Thomas Charles, of Bala, formerly a Clergyman of the Established Church, but then officiating in connection with the Welsh Calvinistic Methodists, suggested the idea of forming a great printing Society among Christians, for the purpose of supplying the Principality with Bibles. Several influential individuals cooperated in carrying out this scheme, which after being further developed, and receiving a more comprehensive character, ultimately resulted in the formation of the British and Foreign Bible Society. As the scarcity of the Bible in Wales had thus been the proximate cause of the origin of this noble institution, so one of the first measures of the Society, when established, was an attempt to meet the urgent demands of the Welsh people for copies of the Scriptures. The Society resolved in 1806 to print an edition of the Welsh Bible and Testament on stereotype plates: the number ordered

was 20,000 Bibles in 12mo., with 5000 additional Testaments in a larger type. The text selected was the Oxford edition of 1793, and the proferred services of Mr. Charles were accepted in revising and preparing a copy for the press. While this revision was being vigorously carried on, a communication, emanating from the Rev. J. Roberts of Tremelochion, Flintshire, was conveyed, through the Society for Promoting Christian Knowledge, to Lord Teignmouth, the President of the British and Foreign Bible Society, impeaching the accuracy of certain orthographical alterations introduced by Mr. Charles. A Sub-committee was appointed to investigate the validity of these complaints, and after a lengthened controversy it was proved, that though Mr. Charles had in his revised copy ventured on the adoption of certain orthographical changes, chiefly in accordance with the system of Dr. Pugh, yet that he was guiltless of innovation so far as the general sense or meaning of the sacred text was concerned. The expediency of the alterations in orthography adopted by Mr. Charles formed the next subject of inquiry, and as the Sub-committee, from their imperfect acquaintance with the language, felt themselves incompetent to decide the question, the matter was referred to the arbitration of the Rev. Walter Davis, Vicar of Meiford, Montgomeryshire. This Gentleman declared his opinion to be in favour of the old system of orthography, which the Society accordingly determined to adopt in their forthcoming edition; and it must be mentioned to the honor of Mr. Charles, that he liberally gave his services to the correction and revision of the text by which his own was superseded. In 1805 the Society for Promoting Christian Knowledge announced their intention of printing 20,000 copies of the Welsh Bible from the text of 1746; to which, however they afterwards gave the preference of the text of 1752. To avoid the serious evil of discrepancy between their versions, the British and Foreign Bible Society resolved that they likewise would adopt this latter text; and their edition, prepared from their standard, left the press in 1806. Other large editions besides those above described have been published by the Society for Promoting Christian Knowledge, of these the principal was that printed at Oxford in 1809, for which collations were made from previous editions, typographical errors were corrected, and the orthography of proper names was restored according to the text of 1620.

THE MANKS VERSION.

The Isle of Man is situated in the Irish Sea, and comprises an area of 280 square miles with a population of about 47,386 people. The Bishopric of Sodor and Man, is the most ancient in the United Kingdom and was founded early in the fourth century. English may now be said to be the predominant language: it is spoken familiarly by all the young people, and in the elementary schools is the exclusive medium of instruction. It is heard from the pulpit in all the churches of the towns, and even in the country parishes of the Island, public worship is seldom conducted in Manks more frequently than on alternate Sundays, and in some places only once a month. In several instances, service in Manks is desired by the people, but cannot be

ained, as the minister is unacquainted with it. Yet although the knowledge of English is so generally diffused, Manks is still spoken by adults of the working class, and in rural districts by their children. Old people in particular are much attached to their ancient tongue, and many of them understand no other.

The present version of the Manks Bible was produced by the christian zeal of two Bishops of Sodor and Man. It was commenced at the Gaol of Castle Rushen, by the excellent Bishop Wilson, in concert with Dr. Walker, one of his vicars, when unjustly imprisoned by the Governor of the Island, in the year 1722. The Gospel of St. Matthew was translated by Dr. Walker, and printed under the direction and at the expense of the Bishop in London, in 1748. The other Gospels and the Acts were left in a state of readiness for the press by a venerable Bishop, who died in 1755 at the advanced age of 93, after having held the Bishopric of the Island for 58 years. His successor Dr. Mark Hildesley, entered with the utmost ardour and anxiety on the prosecution of the translation. He was deterred, by his imperfect knowledge of the language, from taking any part in the work besides a general supervision. It is not certain whether Dr. Walker completed the translation of the New Testament, or whether Bishop Hildesley availed himself of the service of some other Manks scholar. The version was published in 1767 in London, chiefly by the Society for the Promotion of Christian Knowledge. About the time of the completion at the press of the New Testament, the Bishop made arrangements for the translation of the Old Testament, dividing it for this purpose into 24 parts, which he distributed among many different individuals. The twenty four persons thus selected as translators were nearly all resident in the island, and with one exception they all held clerical appointments. After passing through their hands, the work was committed for final revision to Dr. Moore and Dr. Kelly: the latter was then only 18 years of age, but he had displayed such proficiency in the critical knowledge of Manks, which is his native language, as to justify his engaging in this important undertaking: he transcribed the whole version from Genesis to Revelation, for the press, and in conjunction with Dr. Moore corrected and revised the proof sheets. Dr. Moore was aided by the advice of Bishop Lowth and Dr. Kennicott, both of whom took a deep interest in this version. The feelings with which Dr. Moore regarded his work may be inferred from his last will and testament, where he blessed God 'for all the comforts of his existence, but above all that he had his capital hand and concern in the Manks Scriptures.' He died in 1738, but not till he had witnessed the completion at press of the first version. The first part of the Old Testament was printed in 1770 at Whitehaven; the preservation of the second part was entirely due to the intrepidity of Dr. Moore and Dr. Kelly. They were proceeding to Whitehaven for the purpose of superintending the press, taking with them the second portion of the MS.: a storm arose, in which they were shipwrecked, and almost every article on board was lost except the MS., which they preserved by holding it above the water during the space of five hours. In 1772 the Old Testament, to the

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THE IRISH VERSION.

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death, that is to say, about the year 1530, the Church of Armagh was repaired, and the MS. was discovered. No vestige of it however exists at the present time, although Fox in his *Acts and Monumentes*, published 1570, says, 'I credibly hear of certayne old Irysh Bibles translated long since into the Irysh tong, which if it be true, it is not other lyke, but to be the doing of this Armachanus : ' and he adds that, 'this was testified by certayne Englishmen, who are yet alyve, and have seen it.' Usher also speaks of fragments of an Irish edition being extant in his time.

In the year 1571, a printing press, and a fount of Irish Types were provided by Queen Elizabeth at her owu expense, 'in hope (as it is stated in the dedication of the Irish New Testament) that God would raise up some to translate the New Testament into their mother tongue.' The translation was soon afterwards undertaken by three distinguished individuals:—John Kearney, treasurer of St. Patrick's, Dublin, Nicholas Walsh, chancellor of St. Patrick's, and afterwards Bishop of Ossory, and Nehemiah Donellan, a native of Galway, who in 1595, became Archbishop of Tuam. Walsh was murdered in his own house, while engaged in the prosecution of the work. After his decease his fellow labourers proceeded with the translation. Little however is known of the result of their labours except that they prepared the way for the version published in 1602. This was made by William Daniel, or O'Donnell, Archbishop of Tuam, assisted by Mostogh O'Cionga, or King, a native of Connaught. The translation was made from the Greek, 'to which' says Dr. Daniel in his epistle dedicatory to King James, 'I tied myself as of duty I ought.' The edition printed in 1602, was in the Irish character, and in folio, and consisted of 600 copies, the expense was defrayed by the province of Connaught, and by Sir William Usher, clerk of the council. With the exception of the passages of Scripture inserted in the Book of Common Prayer, which had been translated into Irish and printed by Dr. Daniel in 1608, no portion of the Old Testament existed in this language, until the venerable Bishop Bedell undertook to procure a translation. He was an Englishman by birth, and therefore unacquainted with the Irish language; his first step was to acquire this, which he commenced to study at the age of 57. He next secured the services of an Irish scholar, and by the advice of Primate Usher, chose Mr. King who had been engaged by Dr. Daniel. He likewise availed himself of the assistance of the Rev. Dennis O'Sheriden, and with the aid of these two individuals, the version of the Old Testament was completed in 1640. Mr. King being ignorant of Hebrew, the translation was made in the first place from the English version. To Bishop Bedell, the Hebrew and the Septuagint were as familiar as the English, for the Scriptures had for years been his favourite study. It was his custom, says his biographer, every day after dinner and supper to have a chapter of the Bible read at his table, whoever might be present; when Bibles being placed before each individual, the Hebrew or Greek was laid before himself. As he compared the Irish translation with the English, so he compared both with the Hebrew, the Septuagint, and with the Italian version of his friend Diodati which he highly

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passed to Dr. Henry Jones, B
with Mr. Boyle on the subjec
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to revise the work, which
death in 1682. Mr. Higgin
who had assisted Dr. Sall
press, completed the revisio
the general superintendence
Ireland. An edition consisti
2 vols. quarto, was printed in

Scotland. In 1799, Dr. Stokes published an edition of St. Luke and the Acts, followed in 1806 by an edition of the four Gospels and Acts, in parallel columns of Irish and English. The British and Foreign Bible Society published editions of the New Testament in 1809, 1813, 1816, and 1817, after Dr. Bedell's version. In 1817, the complete Irish Bible, was issued by the Society. In 1818 an edition of the New Testament. In 1828, the entire Irish Bible was published, from the version of Bedell and Daniel. Parts of the Irish Scriptures have also been published by the Trinitarian Bible Society.

The following are specimens of the 1st verse of the 1st Chapter of St. John, in the five languages spoken in Great Britain and Ireland.

ENGLISH. "In the beginning was the word, and the word was with God, and the word was God."

GAELIC. 'Anns an toiseach bha am Focal, agns b'e'm Focal Dia.'

WELSH. 'Yn y dechreuad yr oedd y Gair, a'r Gair oedd gyd a Duw, a Duw oedd y Gair.'

MANKS. 'Ayns y toshiaght va'n Goo, as va'n Goo marish Jee, as va'n Goo Jee.'

IRISH. "Aun sa tosach do bhi an Bhriathar, agus do bhi an Bhriathar a bhfochair De, agus do be Dia an Bhriathar."

The Irish language has an Alphabet peculiar to itself.

We will now give a list of the languages of the world into which the Bible has been translated, beginning first with Europe, from North to South, with some observations on those which are of greatest importance or interest.

1st. THE ICELANDIC VERSION.

Iceland, is an Island on the confines of the Polar Circle in Lat. 65° containing a population of 50,000 people. It geographically belongs to America, but politically to Europe. The Icelanders are descended from Norwegian colonists, their language is the Scandinavian or old Danish, which from their isolation they have preserved in the utmost purity. They belong to the Lutheran communion. They possess two versions of the Scriptures, one from the German of Luther, and another from the Danish of Resenius. No version was made before the Reformation, although an ancient compendium of scriptural history, called the Stjorn has sometimes been mistaken for a Biblical translation.

Oddur Gotshulkson, son of a Bishop of Holum, in Iceland, was the instrument chosen by God to impart to his countrymen the first version of the Bible in their own language. He was educated in Norway; and remained abroad till the doctrines of the Reformation began to excite a general sensation throughout the North of Europe. His own attention was probably arrested by the truths which were then unfolded; and we are told that for three successive nights, he prostrated himself half naked before the Father of lights, beseeching him to open the eyes of his understanding, and to show him whether the principles of Rome or those of Luther were from heaven. The result of his prayers and meditations was a deep-rooted conviction

that the cause of the reformer was the cause of God ; and with the view of obtaining further information he repaired to Germany, and attended the Lectures of Luther and Melancthon. On his return to Iceland he entered upon a translation of the Scriptures and to avoid persecution, he commenced his important labours in a small cell in a cow-house. He completed a version of the New Testament in 1509 ; but finding it impossible, from the state of public opinion, to print it in Iceland, he sailed for Denmark, and published it at Copenhagen, under the patronage of Christian III. The translation was made from the Vulgate, except in a few passages where Oddur mistrusted that version, and where he consequently followed Luther. Besides the New Testament, Oddur is believed to have translated part of the Old Testament ; but the only portion of this latter translation which he committed to the press was the 53rd chapter of Isaiah, printed with some short expository notes, at Copenhagen in 1558. All his translations were published at his own private expense. In 1562, Olaf Hjalteson, the first Lutheran Bishop of Holum, published the Gospels and Epistles this was chiefly a reprint from Oddur's version. In 1580, the Proverbs of Solomon and the Book of Isaiah were published at Holum, by Gissur Eincerson the first Lutheran Bishop of Skalhott. At length in 1584, the entire Bible was printed in Icelandic at Holum. The work was conducted by Gudbrand Thorlakson, Bishop of Holum. Another edition of the New Testament was published by Bishop Gudbrand in 1609.

A revised edition of this version was published at Holum in 1644, by Thorlak Skuleson, the grandson of Gudbrand, and his successor in the Episcopate. The expense was partly defrayed by Christian IV. of Denmark, and he directed the Bishop to remodel the version according to the Danish version of Resenius. But as the peculiar renderings of Resenius are only adopted in a few isolated passages of this revision, Dr Henderson has conjectured that the old version was rendered conformable chiefly to the Danish Bible, published at Copenhagen in 1633, which follows Luther's version. The text of this Icelandic version may be considered as exhibiting the version now in standard use. Another Icelandic Bible was published in 1728, under the inspection of Stein Jonson, Bishop of Holum. He obtained from Frederick IV. of Denmark, a renewal of the grants made to his predecessors, of raising a rix-dollar from every church in aid of its publication but instead of printing the text of the former edition, he was enjoined to make a new translation from the Danish Bible, printed at the Orphan house, Copenhagen. In complying with this injunction, the Bishop followed the Danish version with so much servility, that his work, when complete, was found to be full of Danishisms, and scarcely intelligible to the Icelanders. It never obtained much circulation, and is still considered the worst edition of the Icelandic Bible. In 1747, the fourth edition of the Icelandic Bible was published at Copenhagen, and the edition of 1644 was adopted as the text. This was followed in 1780, by an edition of 20000 New Testaments in 8vo. In 1807, an edition of the Bible of 50000 copies from the approved text of 1644, was printed chiefly at the expense of the British and Foreign

Bible Society, at Copenhagen, under the direction of Justiciary Thorkelin, privy-keeper of the Royal archives of Copenhagen in 1807, and 1500 copies were immediately sent to Iceland. The remaining copies narrowly escaped destruction at the bombardment of Copenhagen, where they were preserved in the midst of a conflagration which laid almost every thing on the spot in ashes. In 1812, in the midst of the war between Great Britain and Denmark, permission was given to the Rev. Dr. Henderson to reside at Copenhagen, with every requisite privilege, for the purpose of publishing another edition of the Icelandic Bible: this concession was obtained from the King of Denmark, through the medium of a Danish member of the Committee of the British and Foreign Bible Society. In 1813 an edition of the Bible and New Testament was printed at Copenhagen. Before Dr. Henderson quitted Copenhagen in 1814, he had the satisfaction of seeing the formation of a Society for the purpose of furnishing Iceland with adequate supplies of the Scriptures. The first efforts of the Society were directed to a thorough revision of the existing Icelandic text; but some time appears to have elapsed before they issued a fresh edition. In 1841 a version was printed of large type, suited to the use of the Icelanders, who owing to the high latitude of their Island, are for the most part obliged to read by lamplight."

THE FAROESE VERSION.

"The Faroe or Feroe Islands belong to Denmark and lie between the Shetland Isles and Iceland. They are 22 in number, but only 17 are inhabited. The population is about 7000. Their language is a dialect of the Old Norse or Icelandic. About the year 1817, the Rev. Mr. Schrøter, rector of one of the Churches in the Faroe Isles, offered to produce a translation of the New Testament into the Faroese dialect provided that the directors of the Danish Bible Society would undertake to print an edition. He urged, among other reasons for engaging in this work, that the Islanders are so situated that they cannot attend their churches more than from four to six times a year; and that most of them, especially the younger part of the community, are so little acquainted with Danish, that they are unable to read the Danish Bible. The gospel of St. Matthew was accordingly prepared by Mr. Schrøter, but as there was difficulty in writing in a dialect in which neither grammars nor printed books existed, the publication was delayed, in order that greater accuracy might be insured. The Danish Committee at length found a learned pastor in Jutland, the Rev. Mr. Lyngbye, who during his botanical rambles in the Faroe Isles had acquired a familiar acquaintance with the dialect. He was employed to correct the press, and under his superintendence 1500 copies of St. Matthew's Gospel were printed in Faroese at Randers in Jutland. It does not appear that any other books of the New Testament have been printed, or even translated into Faroese."

THE DANISH VERSION.

"Danish is the language of Denmark and Norway. A manuscript version of part of the Old Testament, translated into Danish from the Vulgate which is supposed to have been written in the thirteenth or beginning of the fourteenth century, is preserved in the Library at

Copenhagen. It was not till 1550, that the whole Bible was published in Danish. Denmark was indebted for this treasure to her Monarch Christian III. The translation was undertaken at the suggestion of Bugenhagen, the celebrated reformer, who had been invited to the court of Copenhagen to assist in the correction of ecclesiastical abuses. A revision of this version was undertaken by command of Frederick II in 1586, this revision was brought to a close in 1589, when an edition was published in folio at Copenhagen with Luther's notes. Another revision of this Bible was made at the command of Christian IV. by Dr. Resen, Bishop of Zealand. An edition of the entire Bible was published in 1607 in 8vo. In 1639 the royal permission was obtained for reprinting Resen's Bible, the former impression being completely exhausted. This edition is designated Swaning's Bible, because it was corrected by Hans Swaning, Archbishop of Zealand. In 1748, a revised New Testament was published, by a Committee of Revision appointed by royal authority. An edition of the Danish Scriptures, was undertaken and published in 12mo. in 1810, for the benefit of the Danish prisoners of war, the press was superintended by the Rev. W. F. Rosing, Minister of the Danish Church in London. In 1815, another revision of the Bible was commenced at Copenhagen by Royal authority. An edition of the whole Bible was published in 1824. Several other editions of parts of the Scriptures were published at different times. Upon the incorporation of Norway with Sweden, a Norwegian Bible Society was formed at Christiana in 1816, under the patronage of the King of Sweden, and by the aid of the British and Foreign Bible Society, published editions of the New Testament in 1819, and 1823. Editions of the New Testament and also of the entire Bible were published at the entire expense of the British and Foreign Bible Society and in 1827, the Society established an agency at Christiana for the purpose of printing and circulating the Scriptures.

THE SWEDISH VERSION

"The Swedes are a branch of the same family as the Danes and Norwegians, and originally spoke the same language, at least the most ancient documents are so similar in idiom, that little difference can be discerned between them. Long continued separation has however occasioned the modern dialects to differ considerably from each other, so that books require to be translated from one language into the other. The first translation made of the Scriptures, was of the New Testament, made by command of Gustavus Vasa in 1523. The first Swedish version of the entire Bible was published at Upsal in 1541. No other edition was published until the beginning of the 17th Century, when another edition was prepared by command of the King and published in 1617. These editions were translations of Luther's German version.

A revised edition of the entire Bible was undertaken under the reign of Charles XII. this was printed in 1703 in folio at Stockholm, and is considered superior to any edition that has yet been published. Another edition revised by collation with the Greek and Hebrew Texts, was published in 1709, in 4to. In the year 1808, it was found that the former inhabitants were almost destitute of the word of God, and that

the high prices of Bibles placed them beyond the reach of the humbler classes. This led to the formation of the Evangelical Society, by whom several editions for the poor were issued, aided by the British and Foreign Bible Society. The Swedish Bible Society was formed in 1815. In order to maintain the circulation of Bibles in Sweden without the Apocrypha, several editions of the Old and New Testaments have been issued by the British and Foreign Bible Society. Their first edition was stereotyped and published in 1808. The text adopted was that of the last edition of the Swedish Bible Society, from the authorized version."

THE LAPPONESE VERSIONS.

"Lapland is divided into Russian, Swedish, and Norwegian Lapland, two thirds of which belong to Russia, and the rest to Sweden. The language of the Finlanders and Lapponeese differs entirely from that of the Swedes and Norwegians. In the beginning of the 17th Century, the Laplanders were wholly ignorant of letters, and did not possess a single book written in their language. Before the year 1619, Gustavus Adolphus began to establish schools for their instruction, and a primer was published containing the Ten Commandments, and the Lord's Prayer in Lapponeese. A manual containing the Psalms, the Proverbs, the Book of Ecclesiastes, the dominical Gospels and Epistles, with several religious tracts was published at Stockholm in 1648. A second manual, containing extracts from the dominical and festival Gospels and Epistles, was printed at Stockholm in 1669. The first printed edition of the New Testament was published at Stockholm in 1755. Another edition was issued in 1811, at the expense of the British and Foreign Bible Society. Some copies of the Gospels of Matthew and Mark were printed at Copenhagen in 1838.

The inhabitants of Norwegian Lapland have a vernacular dialect. It was found they could not understand the Bible either in Finnish or Lapponeese, so that in 1822 the B. and F Bible Society voted £200, to promote a version, which was undertaken in 1828 by the Norwegian Bible Society, and executed by Mr. Stockfleth a Missionary, who had preached the Gospel to these benighted people. In 1840, the translation was completed and published."

"RUSSIA in Europe contains a great number of different races of people who speak different languages. In Finland the inhabitants belong to the Lutheran Church. The New Testament was translated soon after the introduction of the reformation by Agricola, Bishop of Abu, who studied at Wittenberg and was recommended by Luther himself. A translation of the Psalms was published in 1551. At length in 1636 a version of the entire Scriptures was prepared by command of Queen Christiana and printed at Stockholm in folio. In 1811, the British and Foreign Bible Society commenced operations in Finland, and in consequence of the pecuniary aid afforded by this Society, a Bible Society was formed at Abo: a reprint was sent to the Emperor Alexander, and he contributed a large donation from his private purse, besides granting to the Society, for five years, that part of the corn tithes which was originally appropriated to printing the

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parts of the empire, were laid before the Emperor, and he was much struck at perceiving that while so many barbarous tribes had been thus put in possession of the oracles of God, 'his own Russians still remained destitute of the boon, mercifully designed to be freely communicated to all.' An imperial mandate was given to the Holy Synod, enjoining the translation of the New Testament into Modern Russ. The Synod acquiesced in the imperial mandate, and some of the most competent individuals connected with the spiritual academy of St. Petersburg were appointed to prepare a version: their work was submitted for revision to the clerical members of the Bible Society, and after three years had been devoted to the undertaking, an edition of the Four Gospels was struck off in parallel columns with the Slavonic text. The first edition of the entire New Testament appeared in 1823. This version was executed from Greek MSS. of the Old Testament, the first portion translated was the Psalms, from the Hebrew, by the Rev. Dr. Pavsky, of the Cathedral of St. Petersburg, the first Hebrew scholar in the Empire. The translation of the other books of the Old Testament from the Hebrew proceeded under the direction of the spiritual academies of St. Petersburg, Moscow, and Kief, and in 1822, an edition was undertaken of the Pentateuch, and the Books of Joshua, Judges, and Ruth. The free circulation of the Holy Scriptures is forbidden by the Russian Greek Church."

POLAND now belongs principally to Russia, by far the great majority of the Poles are Roman Catholics. Some fragments exist of a translation of the Scriptures into Polish, which is supposed to have been made prior to A.D. 1390. Since the middle of the 16th Century six different Polish versions have been executed. The New Testament, in 1551, by Seklucyan a Lutheran, and competent Greek scholar. The New Testament from the Vulgate appeared at Cracow in 1556, and the entire Old Testament in 1561.

In 1563, a translation appeared at Brzesc by an anonymous translator, for the Calvinists, which was made and printed at the expense of Prince Radzivil, who died soon after its publication, and his son, who was a Catholic, carefully bought up the copies, and burnt them. In 1570, a Socinian Bible was published at Niesweiz in Lithuanian, translated by Budny, an Unitarian clergyman, from the original texts.

The authorised Polish version was first printed at Cracow in 1599, It was translated from the Vulgate and sanctioned by Clement 8th, for the Roman Catholics. In 1632, a Bible was published by the Reformed Church at Dantzic.

Several editions have been issued from the two latter texts, by the Continental Bible Societies, with the aid of the Parent Society.

LITHUANIA, formerly part of the ancient kingdom of Poland, is now subject to Russia. The Lithuanian language is now spoken only by the peasantry. A translation of the whole Bible into this dialect was made at the close of the 16th Century by John Bretkina afterwards pastor of the Lithuanian Church at Konigsberg. Of this version the Psalms were published with Luther's version in 1625. The New Testament was printed at Strasburg in 1600. Another translation of

the whole Bible was executed by the command of the King of Prussia, Frederick William, and was completed and printed at Königsberg in 1735. In 1816, the British and Foreign Bible Society published an edition of the Bible, at Königsberg. SAMOGITIAN, is a dialect of the Lithuanian. The New Testament has been published in this dialect.

In the province of ORENBURG, the language spoken is the Orenburg-Tartar. The New Testament was published in this language, at Astrachan in 1820.

The CALMUCS occupy the great steppe extending from Sarepta near Astrachan, to the Caucasus, they are a Mongolian tribe. The Gospel of St. Matthew was translated into their language, by Dr. Schmidt of the Moravian settlement of Sarepta, and printed at St. Petersburg in 1815, by the aid of the British and Foreign Bible Society. Some pecuniary aid was received by Dr. Schmidt from the Emperor and in 1820 the Gospel of St. John was completed, and in 1822, the edition of the entire New Testament was put to press at St. Petersburg.

A translation of the Gospels has been made into the language of the OSSETES, a tribe who inhabit the central part of the Caucasus. This translation was made by Mr. Jalguissee, an Ossétian nobleman, who held an official appointment under the Russian Government. It has never been printed.

THE TURKISH EMPIRE in EUROPE, contains within its territory, people of various languages, into which the Bible has been translated.

In the provinces of MOLDAVIA and WALLACHIA, the Daco-Roman or Wallachian language is spoken. The first translation of the Scriptures, was made in 1648 when the New Testament was printed at Belgrade and the whole Bible in 1668, at Bucharest. In 1817, an edition of the Bible was printed at the expense of the British and Foreign Bible Society, and in 1838 an edition of the New Testament revised and corrected by the heads of the Wallachian Church.

BULGARIA. A translation was commenced into Bulgarian in 1820, and the Gospel of St. Matthew was printed at St. Petersburg in 1823 in 8vo. in parallel columns with the Slavonic text. In 1827, another translation of the New Testament was completed, and the Four Gospels were published, and circulated. In 1836, a translation of the New Testament was set on foot by Mr. Barker, which was completed and forwarded to Smyrna in 1838 and printed in 1840.

SERVIA. A translation of the New Testament was made under the direction of the British and Foreign Bible Society into the common dialect of the people of this province by a Servian, named Vic Stephanovitch, and was printed in 1824. Another translation of the New Testament was afterwards made by Professor Stoikovitch, and of this as most acceptable to the people an edition was published by the B. and F. Bible Society in 1830 at Leipzig.

CROATIA & DALMATIA. In 1832, a version of the Scriptures into the vernacular language of those provinces was made from the Vulgate, and printed in Roman letters. This version was executed by the Franciscan monk and professor, Katanosich, and rendered conformable in all points to the dogmas of the Roman Catholic Church.

"ALBANIA. The language of Albania was unwritten till about the beginning of the last Century, when a Roman Catholick Missionary a member of the Society for the Propagation of the Faith, formed a grammar. The Greek characters are universally used in printing Albanian books. In 1819. Dr. Pinkerton agent of the B. and F. Bible Society employed a native Albanian to translate the New Testament, which was accomplished in 1825, and an edition of the Gospel of Matthew printed, in parallel columns with the Greek version of Hilarion. The Testament was completed at Corfu, in 1827.

TURKISH is the language of the Ottoman Turks, and is the medium of communication in the Turkish Empire. Two versions of the Scriptures in kindred dialects of the Turkish language appear to have been completed about the same period. One of the three was executed by Scaman. and printed in England 1666. The other comprising both the Old and New Testaments, was the work of Ali Bey a Pole by birth, who while a youth was stolen by the Tartars, and sold as a slave in Constantinople. He became first dragoman to Mahomet 4th, and was said to be conversant with seventeen languages. He was induced by Levin Warnar, the Dutch Ambassador, to translate the English Church Catechism into Turkish, which probably paved the way for translating the whole Bible. When the translation was completed, the MS. was sent to Leyden to be printed. It was deposited in the archives of the University. In 1739, Schroeder of Marburg published the first four chapters of Genesis, with a Latin translation and notes. Baron Von Diez, formerly Russian Ambassador at Constantinople, first drew attention to the MS. and offered his services in editing it, which were accepted by the B. & F. Bible Society, but he died when he had completed but four books of the Pentateuch, and the work of revision was transferred to Kieffer, Professor of the Turkish language at the University of Paris, and interpreting secretary to the King of France, and after some years of labour, the whole Bible was printed at Paris in 1828.

GREECE. The present kingdom of Greece occupies a greater portion of the same territory as ancient Greece, and the language of the people is a modification of the ancient Greek.

In the year 1638, a version of the New Testament in modern Greek was printed at Geneva, in parallel columns with the ancient Greek text. It was executed by Maximus Callipoli, at the solicitation of the Ambassador of the United Provinces at Constantinople. The expense of the work was borne by the United Provinces. This version was reprinted in London in 1703, by the Society for Promoting the Gospel in Foreign Parts; and also in 1705. A reprint was published at Halle in 1710, at the expense of the Queen of Prussia. From this edition the B. & F. Bible Society published an impression in 1808. In 1819, a revision of the text being thought requisite, the Archimandrite Hilarion with two assistants both ecclesiastics, was appointed to execute a revision, or rather a new version, which was completed in 1827, and printed. About the same time Hilarion executed a version of the Old Testament from the Septuagint, and in 1829, his MS. was submitted to the British and Foreign Bible Society. After mature

deliberation, the Committee came to the conclusion that it would be more desirable to circulate a version prepared from the Hebrew text itself. In consequence of this, the Rev. H. D. Leeves was appointed to reside in Corfu, where with the assistance of natives, he commenced a translation of the Hebrew Scriptures into modern Greek, which was completed in 1836. While engaged in the translation of the Old Testament, one of Mr. Leeves' assistants, Professor Bombae, devoted part of his time, to a revision of the New Testament, which was printed at Athens in 1848, by the B. & F. Bible Society, and this version has superseded that of Hilarion.

The AUSTRIAN EMPIRE embraces kingdoms and provinces in which various languages are spoken.

CARNIOLAN, is the dialect spoken in the provinces of Carinthia, Carniola, and Styria. Truber, a Canon and curate among them, and styled the apostle of that nation, was the first who wrote in that dialect. In the prosecution of his labours he met with persecution, which drove him to take refuge with Christopher, Duke of Wurtemberg, who had opened an Asylum in his dominions for the persecuted. Here he translated the New Testament into Carniolan. The Gospel of St. Matthew was printed at Tubingen in 1555, and the entire New Testament in 1557. The Old Testament was translated by Dalmatin, and an edition of the entire Scriptures was printed under his direction, with the aid of Melancthon, in 1584, in parallel columns with the German text. A perfect copy of this version is now scarcely known to be in existence, but fragments are still extant. A version of the Scriptures for the use of the Roman Catholics, was executed from the Vulgate, by George Japel, and printed at Laybach in 1784. Another version is said to have been prepared by Ravnikar, Roman Catholic Professor of Theology at Laybach, in 1817.

HUNGARY. The language of this country is called Hungarian or Magyar, which in former ages was the designation of their most powerful tribe. Several versions of some parts of the Scriptures are said to have been made between 1541 and 1574. The first edition of the whole Bible appeared at Visoly, near Gonz in 1589. This is the present authorized version of Hungary. This translation was made from the Hebrew and Greek, by Gaspard Caroli who studied at Wittenburg. Another revision of the Bible was undertaken by Count Stephen Bethlen Dr. Iktan, which was completed in 1661. Another revision of the Bible was executed by Dr. Comarin, pastor of Debrecin. Two Romanist versions have been executed one about the close of the 16th Century, the other was printed at Vienna in 1626 in folio. In 1841, the whole of the Scriptures was stereotyped.

The Wendish language is spoken in some parts of Hungary, and the New Testament has been translated and an edition printed by the B. & F. Bible Society.

BOHEMIA. The greater part of a Bohemian version of the Scriptures appear to have been extant at the close of the fourteenth Century. Several translations of the Psalms, and a version of the books of Isaiah, Jeremiah, and Daniel, and of the Sunday lessons from the Gospels, ascribed to that century, are still preserved in MS. in the

libraries of Vienna, Prague, and Oels in Selesia. Ann, Queen of Richard II. of England, is well known to have possessed Bibles, Latin, German, and Bohemian. The various books of Scripture were read and circulated in Bohemia, in separate portions, until the time of Huss and Jerome of Prague, the Martyrs of the fifteenth century. About the time that Huss began to preach against the evils of the Roman Church, the several portions of Scripture that had been translated into Bohemian were for the first time collected together. It is uncertain whether Huss assisted in forming this collection, or whether he caused any portion of the sacred volume to be translated anew. After his martyrdom in 1415, copies of this Bible were greatly multiplied by his followers. Many copies were written by women, and the scriptural knowledge of the Taborite women is noticed by Ceneas Sylvius, afterwards Pope Pius II. He remarked 'that it was a shame to the Italian priests that many of them had never read the whole of the New Testament, whilst scarcely a woman could be found among the Bohemians or (Taborites) who could not answer any question respecting either the Old or New Testaments.' From A.D. 1410 to 1488 (when this Bible was first printed), no less than four different recensions of the entire Scriptures can be distinctly traced, and many more of the New Testament. About thirty-three copies of the whole Bible, and twenty-two of the New Testament, written during this period, are still extant, and of these some are copied from each other, and some appear to have been translated anew, but all have evidently been executed from the Vulgate. The edition of the Bohemian Bible, published by the United Brethren in 1488, furnishes the first instance on record of the newly invented art of printing being applied to the multiplication of the Scriptures in a living tongue. Between the years 1579 and 1593, a version of the Scriptures was made by the United or Moravian Brethren from the original texts, and published in six quarto volumes at Kralitz in Moravia. A translation of the Scriptures was published in 1804. In 1808, an edition of the Bible from the text of 1593, was edited by Professor Palkovitch, of Hungary, with a list of words that had become obsolete since the translation was made; about 100 copies got into circulation till 1812, when the stock in hand was purchased for distribution by the British and Foreign Bible Society.

AUSTRIA is one of the states composing the GERMAN confederation, in all of which the German language is spoken. Manuscripts are now preserved in the Libraries of the Vatican, Vienna, and Zurich, of translations of the Scriptures into German, from an early period. The first German edition ever issued from the press was of 1466, translated from the Vulgate. Luther produced a translation of the Scriptures which has continued to be the standard version up to this time. He first published the seven penitential Psalms 6, 22, 38, 51, 102, 130, 143, from the Latin of Reuchlin, which appeared in 1517. The New Testament in 1522, the Pentateuch in 1523, the book of Joshua and the other historical books, and the book of Job, the Psalms, Proverbs, Ecclesiastes, and the Canticles in 1524, the prophecies of Jonah and Habakkuk in 1526. A version in the Low German dialect

was published in 1533-4 at Lubeck, and a version in the Pomeranian dialect in 1565. In 1525-29, a version in the German Swiss dialect was published at Zurich. The publication of Luther's version was likewise, the proximate cause of the production of other German translations, one of the New Testament by Emser. A version of the whole Bible, by John Dretenburg, a Dominican monk, printed at Mentz, in 1534. A version of the Old Testament in 1537, by John Eckius, of Ingolstadt in Bavaria. A version of the Old and New Testaments was made from the Vulgate in 1630, by Caspar Ulenburg. Another from the Vulgate was published by Kistemaker in 1725, at Munster. In 1806, in consequence of the circulation of the Scriptures by the B. & F. Bible Society, a Roman Catholic Bible Society was formed at Ratisbon and under the direction of Regens Wittenan, and other Catholic clergymen, an edition of the New Testament from the Vulgate was published in 1806. In 1812, another version of the New Testament was executed by two Catholic priests, Charles and Leander Van Eas from the Greek text. In 1818 a Roman Catholic priest named Gosner, printed a German version at Munich.

A translation of the Psalms was published by Schilter, in his *Thesaurus* at Ulm, 1726, in the Allemannic or old High German language.

HOLLAND. Dutch is spoken by all the classes of Society in Holland, and its colonies.

The first Dutch version made, was about the middle of the 16th Century, by an elder of the Reformed Church. This not being a good one, at the Synod of Dort, in 1618-19, preparations were made for a new version. Six translators and eight revisors of the Old, and the same number of the New Testament were chosen, and the States general were requested to undertake the expense of the work. The translators of the Old Testament entered upon their work at Leyden in 1626, and held daily readings, which were invariably commenced with prayer. The translation of the New Testament was commenced in 1628, and was conducted in the same spirit of prayer. The first edition was printed at Leyden, in 1637. In 1680, a version of the New Testament was executed by an Arminian Minister at Rotterdam. A new translation was made, in a modernized style of orthography by Professor Van de Palm, of Leyden, in 1825. A translation of the Gospel of St. Matthew, and the Epistle to the Romans, by Adam Boreel of Zealand, was published at Amsterdam in 1693, with the Greek text. The Netherlands Bible Society appointed a commission to modernize the orthography of the Bible. All the editions of that Society are now printed with these alterations.

BELGIUM. French is the language of the Court, of the legislature, and of general literature, throughout Belgium; but Flemish, which is an older dialect of the Dutch, is spoken in a great part of the kingdom; and in other provinces, Walloon, which is derived from the French of the 13th Century. A version of the Scriptures in Flemish, is supposed to have been executed about 1300, the first printed edition was published at Delft in 1477 in two volumes folio. In 1526 another translation was published at Antwerp.

Other editions were published before 1548, when the whole Bible was published by some divines of Louvain, at Louvain and Cologne; this may perhaps be considered the standard Flemish version. In 1717, a version of the Scriptures was published with short notes by Egidius Wit, a great divine, and other translations were published before 1820, when an edition of the New Testament, translated by Maurentorf, and also an edition of the whole Bible from the Louvain edition of 1599, were published. In 1825, the British and Foreign Bible Society began the distribution of the Scriptures, and have published several editions.

FRANCE. French is the language which is spoken in France, except in Brittany and the Basque provinces. The first translation of the entire Scriptures was published at Antwerp, between the years 1512 and 1530, by Jaques le Fevre of Estaples, from the Latin Vulgate. In 1535, Olivetan published a version of the entire Scriptures, and again in 1540, at Geneva with corrections by Calvin. A revision of this translation was published at Geneva in 1588, and is called the "Geneva Bible." In 1555 Castalio published a French translation of his Latin version. In 1562 a translation was published of Diodati's Italian version. In 1667, De Sacy's version of the New Testament from the Vulgate, was printed at Amsterdam, for Migeot, a bookseller of Mons. De Sacy was confessor to the Society of Port Royal, and he was involved in the persecution raised against that Society by the Jesuits, and was thrown into the Bastille in 1666. It was here during his confinement for two years and a half, that he undertook his translation of the Bible; and he finished the entire version of the both Testaments, on the eve of All Saints 1668, the day of his liberation from imprisonment.

In 1696-1707, Martin revised the Geneva Bible, and rendered it more conformable to the modern idiom. A revision of Martin's Bible was executed by Pierre Roques; it was published in 1772, and other editions have been given elsewhere, and in 1820, this version was again carefully revised at Paris, and afterwards stereotyped at the expense of the British and Foreign Bible Society. In 1724, Ostervald, a pastor of the Lutheran Church at Neufchatel, published an edition of the Geneva Bible with notes: in 1744, he published another edition with many corrections and emendations. In 1839, a revision of the Scriptures was published by an association of Swiss Ministers at Lausanne.

A revision of former versions, so carefully corrected as to be essentially a new version, was published at Paris and London, by the Society for Promoting Christian Knowledge. Martin's version was selected by the Society as the basis of the new edition, because it approaches the nearest to the English version. The texts circulated by the British and Foreign Bible Society, are those of Martin, Ostervald, and De Sacy.

The Gospel of St. John has been published in the Provençal or Romaunt dialect which was spoken in the south of France, from six MSS. of the New Testament and part of the Old Testament, now preserved in the libraries of Dublin, Paris, Grenoble, Lyons, and Zurich.

In the mountainous parts of Languedoc, a corrupted form of the Romance dialect is spoken by the peasantry, which is called the dialect of Toulouse. About the year 1820, the Gospel of St. John was translated into this dialect, under the care of a party of French literati. It was published at Toulouse, under the title of 'Le Sent Ehangely de Nostre Seignour Jesus Christ seloun Sent Jan ; tradui en Lengo Toulouzenno.'

BRITTANY. Breton or Armorican is the vernacular language of lower Brittany ; its affinity with Welsh is so close, as to admit little room for doubt concerning their original identity.

In the year 1814, an application was made by the Antiquarian Society of Paris to the B. & F. Bible Society, on the subject of procuring a Breton version of the Scriptures. In 1824 they authorized the Rev. Dr. Jones to proceed to Brittany to search for any translation of the Bible that might exist. But as none could be found, he engaged the services of Legonidec, a Breton of considerable learning, to translate the New Testament. The sheets were forwarded to the Rev. T. Price of Crichhowel, and after being revised and corrected by him, an edition was published at Angoulême, where Legonidec then resided. He also translated the Old Testament. His version from its style, and his adoption of a style of orthography he invented himself, was imperfectly understood by the people, so that a new translation of the Testament was made by Mr. Jenkins, of Morlaix, agent of the Baptist Missionary Society, a native of Glamorganshire. He translated from the Greek original, and consulted the Welsh and English, and Martin's, and Ostervald, versions. An edition was printed at Brest in the year 1847. The Testaments are circulated by means of a Colporteur, and from the report of the Bible Society for 1861, we learn that, "During 465 days, 1045 copies of the word of God were sold among a people whose poverty is extreme, and who are exposed to the priestly influence so commonly used against the Scriptures in countries where popery is dominant."

THE BASQUE PROVINCES belong partly to France, and partly to Spain ; the French Basque occupies the department of the Lower Pyrenees. The New Testament in this language was printed at Rochelle in 1571. A copy of this Testament was deposited in the library of the University of Oxford, and from this copy in 1825, the Bible Society printed at Bayonne, 1000 copies of the Gospel of St. Matthew. The Roman Catholic Bishop interposed to prevent the circulation of this edition, and he possessed himself of 800 copies and destroyed them. The Bible Society, still not discouraged, obtained a new editor well-qualified, and produced a new edition altered in accordance with the modern forms of the language in 1829.

SPAIN. THE BASQUE PROVINCES OF FRANCE are divided from those of Spain by the Pyrenees. In 1838 Mr. George Borrow, with the aid of the Bible Society, edited and published an edition of the Gospel according to St. Luke, in the Spanish Basque language, which had been translated by a Basque physician. A second edition, revised and amended was published in 1848. The first version of the Scriptures printed in the Spanish or pure Castilian tongue, was a

translation by Enzina of the New Testament from the original Greek, published at Antwerp in 1543. He had spent part of his time in Germany, with Melancthon, and had embraced the principles of the Reformation. A translation of the Psalms was published at Venice in 1557. The first version of the entire Bible was executed by Cassiodore de Reyna, a Spaniard, it was published at Basle in 1569. In 1596, Cyprian de Valera published a separate edition of the New Testament, and in 1602, a revision of the entire Bible, which was printed at Amsterdam. He was zealously attached to the principles of the Reformation. He resided many years in England, and graduated at both the Universities. In 1793, Philippe Scio de San Miguel published a version of the entire Scriptures from the Vulgate and a third edition in 16 Vols. in 1806-1808, with the Latin text, and commentary, In 1823-1824, Don Felix Torres Amat, Bishop of Barcelona, published a version of the entire Scriptures from the Vulgate, in 2 vols. 4to.

A new version of the entire Scriptures, prepared by eight priests, was printed in Mexico, by Ribera, an enterprising publisher in 1831-33. This was the first Bible ever printed in Spanish America. It extends to 25 vols. in Spanish 4to., and a folio vol. of Maps and Plates it comprises; the Latin text, with prefaces to all the books, analyses, expositions, and dissertations. The translation was made from the French version, by the Bishop of Venice, and not only the Vulgate but the sacred originals were also consulted, and the passages in which they differ from the Vulgate are carefully noted.

CATALAN, is a dialect spoken in the province of Catalonia. A Catalan MS. is in the Imperial Library at Paris; containing a translation of the entire Scriptures. In 1478, a version of the Scriptures in the Valencian dialect was printed at Valencia, but this edition is entirely lost except four pages of one of the copies. A version of the New Testament was prepared, at the expense of the Society by Mr. Prat a native of Catalonia, under the superintendence of the Rev. Mr. Cheap of Knaresborough. The Psalms and Pentateuch have since been translated, but not printed. The Spanish language is widely diffused in America, and is spoken in the Philippine islands, in the east.

PORTUGAL. John Ferreira d'Almeida, a native of Lisbon, who is supposed to have gone out to the East as a Catholic Missionary, and to have been converted to Protestantism, translated the Old Testament as far as the end of Ezekiel, and the whole of the New Testament, which was printed at Amsterdam in 1681, by order of the Dutch East India Company. The portion of the Old Testament translated by Almeida was revised after his death by Ziegenbald Grundler, Schultze, and other Missionaries at Tranquebar, the whole of the Old Testament was revised and translated by the Missionaries at Tranquebar. A second edition of the Old Testament in 2 vols. 16mo. was published at Batavia, in 1748; in this edition the Books untranslated by Almeida, were translated by Jacob op den Akker one of the Dutch ministers at Batavia. A Catholic Portugese version of the entire Scriptures, from the Vulgate, was published in 23 vols.

12mo. with annotations, at Lisbon in 1781-1783, by Don Antonio Pereira de Figueiredo, a Portuguese ecclesiastic.

The Trinitarian Bible Society published the Psalms, and the Gospels of St. Matthew and Mark, from the version of Almeida revised by Rev. T. Boys, D.D., and in 1843, 1847, the whole Bible translated by him from the Hebrew and Greek texts, in style, orthography and language so as to render the work intelligible to Portuguese of the present day.

SWITZERLAND. In the Canton of the Grisons, in the valleys of the Rhine and the Inn, the Romansch or Romanese language is spoken, which is described in Murray's Guide to Switzerland as follows, 'The Romansch (properly the Ræto-Romansch) language is one of those which, in the course of the middle ages, took their rise from the common or Rustic Latin (*Lingua Romana Rustica*) spoken in different parts of the Roman empire in Europe. The Provençal of the S. of France is another, and the Wallachian (*Romouni*) is a third of these tongues still existing. The Ræto-Romansch was at one time spoken all through the Roman provinces of Rætia, which included the modern countries of the Grisons, the Tyrol, and the adjacent districts of Switzerland, and St. Germany where many Romansch proper names of places still remain, though the inhabitants speak German. As regards grammatical differences, the Romansch of the Grisons is divided into three principal dialects, which prevail in 1. The Upper Engadine; 2. Lower Engadine; 3. The Oberland, or country "above and below the forest." The literature of the Ræto-Romansch language dates back to the latter half of the fifteenth century, beginning with popular songs relating to warlike exploits, succeeded in 1523 by an epic poem by Johannes Travers, a chief actor in the events he describes. The first printed book was the translation of the New Testament into the dialect of the Upper Engadine by Tachem Bifsun, a lawyer of Samaden.' The laws are written and the edicts of Government are published in Romansch, and there are two Romansch newspapers, '*Amity del Pievel*' (the friend of the people,) *ultra montane*, published at Coire in the dialect of the Oberland, and the liberal '*Gazetta d'Inngiadina*,' in that of the lower Engadine. The New Testament was printed in one of these dialects in 1560 and the Bible in 1679. The Bible was published in another in 1719. Many editions have since been printed by the British and Foreign and the Basle Bible Society, and the Bible Society at Coire.

ITALY. The Vaudois or Waldenses, in Piedmont, retain the pure form of Christianity, to which they have adhered from the earliest age. In 1830, a translation of St. Luke and St. John's Gospels, by the Rev. Mr. Berte, pastor of La Tour, was forwarded to the Bible Society by Lieutenant Colonel Beckwith, and published in parallel columns, with Martin's French version. In 1832 another edition was published. But the use of the French language is rapidly gaining ground among them, so that the French version is more generally read than the Vaudois Gospels.

PIEDMONT A Romance dialect is still spoken in Piedmont,

like the Vandois ; it is closely allied to the old Provençal language of Southern France. A translation of the New Testament by the Rev. Mr. Beate, and Mr. Geynet of Lausaune, from Martin's French version was forwarded to the Bible Society by Lieut. Col. Beckwith, and published in 1834. In 1837, the Gospels of St. Luke and St. John in parallel columns with the French, and in 1841, the Psalms, translated from Diodati's Italian version, in parallel columns with the Italian were published by the Bible Society.

ITALIAN is the language of the Italian Peninsula. The earliest version of the Scriptures into this language, was by Malermi or Malherbi, and printed at Venice 1471. Another version by Antonio Bruccioli, was published at Venice 1532, and a revised edition to make it conformable to the Vulgate in 1538, and another revised edition for Protestants at Geneva in 1561-1562.

The most important translations are those of Diodati and Martini. Diodati was descended from the noble family of Lucca, and enjoyed the advantage of most careful instruction ; at nineteen years of age he was appointed Professor of Hebrew at Geneva. At the synod of Dort 1619, he was chosen, with five other divines, to prepare the Belgic "confession of faith." He published his Italian version at his own expense ; it is written in the Lucchese dialect, and is very intelligible and clear, so that it is peculiarly suitable for circulation among the poor classes of Italy. It was made from the original texts. A revised edition was published in 1641.

A version for the use of Roman Catholics was made from the Vulgate by Antonio Martini, Archbishop of Florence ; the New Testament was printed in 1769, at Turin, and the Old Testament in 1779, with notes chiefly taken from the Fathers. Although it supports the dogmas of the Papacy, and servilely follows the Latin text, it has been much admired for the elegance of the diction. It is written in the pure Tuscan dialect.

MALTA. The Island of Malta in the Mediterranean, is of the utmost importance, not only as a place of rest for travellers from our Eastern dominions, but as a point for disseminating education and the word of God to all the countries that surround it. The language of Malta approximates closely to the Moorish Arabic. The first translation of the Scriptures into Maltese, was the Gospel of St. John, by the Rev. W. Jowett, assisted by Giuseppe Cannolo, a native of Malta, printed in 1822, with the Italian in parallel columns. The four Gospels and Acts were printed in 1829, for the Society for Promoting Christian Knowledge, with the Latin Vulgate in parallel columns. They have since undertaken the entire New Testament. The Bible has also been translated for the Jews in Europe, into Jewish German, Judeo Polish, Judeo Spanish, and Karaite Tartar.

JUDEO GERMAN. The language of the German Jews is German written in Hebrew characters. The first portion of Scriptures published for their use was at Cremona, in 1542, 1543, 1544, other portions were printed at Constance, and in 1553 at Prague. The first edition of the New Testament was printed at Cracow in 1740 : the work was executed by Johan Hereuge a converted Jew on the basis of Luther's version, but

the book of Revelation is omitted. Some books of the New Testament were translated by a German pastor of the Church of Strashourg and printed there, in 1592. In 1820, the London Society for promoting Christianity among the Jews published the New Testament, in rabbinical characters, the German text was Luther's version published by Senator Von Meyer, at Frankfort, in 1819, and the transcription into rabbinical characters was made by M. Judah D'Allemmand of London. The entire Bible is now published in Jewish German.

JUDEO POLISH. This language is principally Old German, with a mixture of Hebraisms. A translation of the New Testament into this language was undertaken, by the London Society for Promoting Christianity among the Jews, in 1820. It was executed by a converted Jew, Benjamin Nehemiah Solomon, under the roof of the Rev. Thomas Scott.

JUDEO SPANISH, is spoken by the Jews in Turkey, whither they emigrated, when driven from Spain by the decree of Ferdinand and Isabella 1502, and from Portugal in 1697. Judeo-Spanish is the Spanish of the fifteenth century, moulded in accordance with the Hebrew Idiom. The exiled Jews at Spain and Portugal established a celebrated press at Ferrara, and there was published a Spanish version of the Old Testament, translated by Edward Pinel. This version was reprinted at Amsterdam in Roman letters in 1630. Another edition of the Old Testament was printed at Vienna, between 1813, and 1816, in 4 vols. 4to. in parallel columns. The Hebrew text and the Judeo Spanish in rabbinical characters. An edition in Roman characters was published at the same time at Amsterdam. The American Bible Society have also published the Old Testament. A translation of the New Testament was undertaken by the B. and F. Bible Society, the Rev. Mr. Leeves, their agent in Turkey, assisted by some learned Spanish Jews, to whom the language was vernacular, executed the translation from the Greek text. It was printed at Corfu in 1829, under the care of Mr. Lowndes.

KARAITE TARTAR, The Karaites or "Sons of the Text," are a Jewish sect, so called from the Hebrew word for Scripture, on account of their reverence for the written law, rejecting the oral law, and all traditionary interpretations. The Karaites possess a Tartar version of the Old Testament, which is said to be unintelligible to the Turks and Tartars. A copy was purchased by Dr. Pinkerton when travelling in the Crimea, it is written in the Rabbinical character, with certain points and signs indicative of Tartar sounds. The 2nd book of Chronicles is omitted. An edition of 2000 copies of the Book of Genesis was published at Astrachan at the expense of the B. and F. Bible Society. The entire version has since been published by the Jews of South Russia.

ROMMANY VERSION. The wandering tribes known in England by the name of Gipsies are found in the plains of Asia, certain parts of Africa, as well as in most countries of Europe. In Germany they are called Zigeunet; in Russia, Zigani; in Turkey and Persia, Zingari, they sometimes designate themselves Zineali,

which is supposed to signify the black man from Zend, or Ind. The English name Gipsy, and the Spanish name Gitano, arose from a notion once entertained respecting their Egyptian origin. In France they are called Bohemians, either from having first entered that country from Bohemia or from the old French word boem, a sorcerer.

Mr. Borrow translated the Gospel of St. Luke into their language ; it was printed and distributed at Madrid 1838, till he was prevented by the authorities and imprisoned in consequence.

ASIA is separated from Europe by the Ural Mountains, the Volga, and the Caspian Sea, and the Caucasian Mountains. The Russian Empire in Asia embraces the whole of the North of Asia, commonly called Siberia, with the Aleutian Islands on the coast, in Behring's Straits, and some provinces south of the Caucasus. Siberia is inhabited by uncivilized tribes of different languages and dialects, the Samoiedes, Wogulian, Ostiakian, and Tungusian ; some attempts have been made to translate the Scriptures into their language, but none have been printed. The Gospel of St. Matthew, the first Chap. of St. Luke, and the first Chap. of Acts, have been translated into the language of the Aleutian Islands, by a Russian priest who resided among the people fifteen years as a missionary. The Gospel of St. Matthew was printed at Moscow, in 1840.

The BURIAT MONGOLIANS dwell near Lake Baikal in Siberia. It was thought the translation of the New Testament in Calmuc, would have been understood by the Buriats, but it was found that it was not intelligible to them, therefore Prince Galitzin, president of the Russian Bible Society, wrote to the Governor of Irkutsk, requesting him to send two learned Buriats to St. Petersburg, for the purpose of accommodating the Calmuc Gospel to their native dialect, and in conjunction with Dr. Schmidt, to translate the other parts of the New Testament. Two Buriat nobles repaired to St. Petersburg and began the work of translation. In 1818, 1819, 1822, the Gospels of St. Matthew, St. John, and the Acts of the Apostles were published. The remainder of the New Testament was completed under the care of Dr. Schmidt, and was published in 1824, at St. Petersburg. One of the Buriat nobles died during the translation of the New Testament, the survivor was associated with the Missionaries at Selingsinsk, in the translation of the Old Testament, from the Hebrew. This was printed at Khodon in Siberia, and published in 1840, and in 1846, a translation of the New Testament from the original Greek by the same Missionaries, was published at the expense of the B. and F. Bible Society. The Bible was also translated by Messrs Snow and Henderson, Missionaries to the Buriats.

THE KARASS OR TURKISH TARTAR VERSION. This version is so called from a town on the Caspian sea. it was first published at Oxford in 1666, at the joint expense of the philosopher Boyle, and of the Levant Company. The translator was Mr William Seaman, a nonconformist, who had formerly been chaplain to an English ambassador, at the Porte ; Mr. Brunton, a Scottish Missionary at Karass, made this the basis of a translation for the Tartar tribes. In 1807, he published the Gospel of St. Matthew. Mr. Brunton completed the

There are two versions for the 1st
The Translations of this part of the
book are similar in text or with
variations in printed in Greek and
in 1707 the Russian translation of
of Ecclesiastes were printed in the
version of the 1st and 2nd editions
Venice. A version of the New
Bible Society in 1801 and the
Latter in 1812.

A third Armenian version of
Armenian Manuscripts and printed
work was afterwards taken up by
which Bible was printed in the city

THE 1ST EDITION
and the language of the Bible in
it was much more translated by
Armenian Manuscripts in a number

THE 2ND EDITION
in Arabic and were made by the
it was first undertaken by the 1st
year before the last completed in
Rev. Dr. The 1st of 1801 and
Bible Society, and also the 2nd and

THE 3RD EDITION
the 1st of 1801 and the 2nd of 1812
Bible Society in 1801 and the
Latter in 1812.

Jonas, Professor of Hebrew at the University of Rome, were published at the expense of the Congregation de Propaganda Fide. The first entire translation of the New Testament, was made by Elias Hutten, a Protestant divine, and Professor of Hebrew at Leipsic. He projected a Polyglott Bible, but could find no Hebrew translation of the New Testament, which deficiency he supplied by translating it himself. Thus he completed his Polyglott at Nuremberg. This translation was afterwards revised and re-edited. Dr. Buchanan brought a MS. from India, of a translation by a learned Rabbi, at Travancore. But this was not printed, a more literal interpretation was thought desirable. In 1816, Mr. Frey and other Hebraists executed a new version, under the patronage of the Jews Society, but this version was not perfectly satisfactory, and was subjected to the revision of the first scholars of the time. A revision made by means of their notes was published by Bagster in 1831. In 1839, the Society for promoting Christianity among the Jews published another version, which was translated by the Rev. Dr. M'Caul, and other gentlemen.

It is of the first importance that the Jews should be furnished with the New Testament, the Gospels showing the fulfilment of the prophecies contained in the Law and the Prophets; and what book can be more appropriate for the Jew in the present day, than the same Epistle to the Hebrews, which was addressed to them by St. Paul, so fully pointing out the bringing in of a better dispensation—that of the Son of God, which abideth for ever.

MANTCHOURIA. Lipoffzoff, a learned member of the Russian Bible Society, who resided fourteen years at Pekin, for the sake of studying the Chinese and Mantchou languages, translated the New Testament into Mantchou, under the superintendence of Dr. Pinkerton, and in 1822, an edition of St. Matthew's Gospel was published at St. Petersburg, with type furnished by the B. & F. Bible Society. In 1834, a MS. of the Old Testament was found by Mr. Swan of the London Missionary Society, at St. Petersburg, which had been brought from Pekin. In the same year Mr. G. Borrow, of Norwich, who possessed some knowledge of Mantchou, was sent to St. Petersburg, and in concert with the translator devoted himself to revising the work. In 1835, an edition of the New Testament was printed at St. Petersburg.

AFGHANISTAN. The language of the Affghans is called Pushtoo. The first attempt to produce a version of the Scriptures was made by Dr. Leyden. In 1810 he completed the translation of the Gospels of St. Matthew and Mark. At his death the translation was continued by the Missionaries at Serampore with the aid of some learned natives previously employed by Dr. Leyden. An edition of the New Testament was printed at Serampore, in 1819. The Historical Books of the Old Testament were then translated, and in 1832 were printed.

BELOOCHISTAN. In 1861, the New Testament was published by the North Indian Auxiliary Bible Society. A version in Beloochee, was commenced by Dr. Leyden and finished by the Missionaries at Serampore. The first three Gospels were printed in 1815.

of the Bible Society determined to revise the whole version, which was undertaken by Rev. Messrs. Thomason and Corrie. The Pentateuch was published in 1823. The revision of the Old Testament was continued by Mr. Thomason till his illness and death, when it was undertaken by the Missionaries at Benares. In 1844 it was completed in Arabic, and Roman Characters. In 1839, the Calcutta Committee published the New Testament in Roman characters, and the English and Hindustani in the same characters arranged in opposite columns. In 1842, a revision of the New Testament was published by the joint labours of the London and Church Missionary Societies, and in the same year, another version prepared by Mr. Buyers and other Missionaries at Benares, was printed. This version was chosen to accompany the translation of the Old Testament in Roman characters; but on revising it, Mr. Shurman saw reasons to revert, in a great measure, to the translation of Henry Martyn, especially in the latter half of the version. It was published in 1844. At Madras in 1860, a Committee was appointed to revise the Calcutta Hindustani Bibles, with a view to adapting it to the Dakhni dialect. The Book of Genesis was circulated, and was well received by the Mahommedans at Madras.

PUNJAUB. A version of the Scriptures into Punjabee the language of this country was made by the Missionaries at Serampore, and the New Testament was completed in 1815. In 1820 a greater portion of the Old Testament was translated by Dr. Carey, and printed. The entire Bible has since been translated.

DOGURA or JUMBOO is a dialect spoken in the hilly country north of the Punjaub. The New Testament was completed in 1826.

SINDH. The Gospel of St. Matthew was translated and published in Sindhee, in 1825, by the Serampore Missionaries. In 1857, a Committee was appointed for translating the Scriptures, and the Book of Genesis, St. Luke and St. John's Gospels, and the Acts of the Apostles have been translated.

MOULTAN or OOOH. The New Testament was printed in this dialect in 1819.

CUTCH The Gospel of St. Matthew was translated by the Rev. James Gray into Cutchee, and printed in 1835. The entire Testament is now translated and printed.

NEPAUL, is bounded on the North by the Himalaya Mountains, and lies between the 80th and 88th degrees of East Longitude. The New Testament was translated into Nepaulese, by the Missionaries at Serampore, and published in 1821. In 1850, and 1852, the Gospel of St. Luke, and the Acts of the Apostles, were printed from a translation by the Rev. W. Start. In the three following adjacent territories :

PALPA, The New Testament was translated and printed prior to 1832, at Serampore.

KUMAON, The New Testament was translated and printed as far as Colossians at Serampore about 1826.

GURWHAL or SCHREENAGHUR, The New Testament was translated and printed prior to 1832.

HINDUL This language with its various dialects is spoken in the

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can Missionaries in 1826. A translation of the Old Testament was executed by the American Missionaries and by the Rev. J. Dixon of the Church Mission at Nafsuck. The whole Bible is now accessible to the Maratta population, numbering ten millions of people. Mr. Dixon, by whom the greater part of the version was executed, did not live to see the completion of the edition at press, he was one of the first Mahratta scholars in India, and is thought to have laid the foundation of a standard version. An edition was published in 1855.

CONCAN. This is a low narrow tract of country on the coast north and south of Bombay. A version of the New Testament was printed at Serampore in 1808-1809. A version of the Pentateuch also was printed in 1821.

CANARA. The language of this tract of country, situated south of the Concan, is called Tulu, a translation of the New Testament has been executed by the Basle Missionary Society.

MYSORE. The language of this territory is called Karnata or Canarese, from the ancient province of Carnatica. The first translation of the Scriptures was made at Serampore, but not printed till 1822. The Calcutta Bible Society published a version of the Gospels and Acts, in 1820, which had been executed by Hands of Bellary an agent of the London Missionary Society, and the entire New Testament in 1821. Mr. Hands also translated the Old Testament, and the Rev. W. Reeve the Pentateuch with the view of comparing the translations together, and thus securing a more idiomatic version. In 1822, the Madras Bible Society invited the translators to form part of a Sub-Committee for translation, and under their supervision the New Testament was published at Bellary in 1831, and in 1832 the Old Testament. A revision of the whole Scriptures has since been in progress.

MALABAR. This tract of country extends from Canaran to Cape Comorin, and embraces the territories of Travancore, Cochin and Coorg. Dr. Buchanan visited the Syrian Christians of Malabar in 1806 and found some attempt had been made to translate the Scriptures into the vernacular language. At the suggestion of Dr. Buchanan, a version of the Four Gospels was executed, which was printed at Bombay, at the expense of the British and Foreign Bible Society. Timapah Pillay one of the translators was subsequently sent to Madras, and under the care of Rev. Mr. Thompson, furnished a translation of the New Testament in 1813. It was found that this translation contained words familiar to the Syrian Christians, but not adapted to other classes of the Malayalim population. He was therefore sent back to Malabar and commenced a new translation under the superintendence of a gentleman well qualified for the undertaking, but this version was found liable to the same objections. The Rev. Mr. Spring, chaplain at Tellicheny, revised this version for the natives of Malabar, and Mr. Bailey at Cottyam executed a new version for Travancore. Mr. Bayley's version was preferred by the Madras Committee. It was finished 1819, and in 1830 the New Testament was printed, and about the same time he finished the translation of the Old Testament. A translation of the Psalms by the Rev. T. Norton,

printed at the press at Fort on printing Christian Knowledge in the Testament as far as the book of Job. Grandler died the next year, and Schultze who had been sent out with Knowledge from Halle. A new version of the New Testament printed at Colombo adapted to the new version of the New Testament. Fabricius a Missionary of the revised the version of the Old Testament at Tranquebar between 1777 and 1787. It was printed by the Dutch Government. An edition was published at the Bible Society. In 1827, a revision of the C. T. E. Rhenius was published. He was appointed at Madras in 1821. A new Tamil Bible was published, and a revision appointed by the Madras Missionaries who agreed to set on foot a publication of the word of God has been undertaken in Ceylon Mission. A revision of the New Testament by Rev. H. Bowyer, at Madras, at the Propagation of the Gospel, and agreed to give for one, or if next year defray the expense of the revision.

TELINGA, or TELUGOO
 Madras Presidency within 23 miles along the Coast, and far it vernacular among 10,000,000 of people. A Bible into Tamil was made by a Missionary, and finished the New Testament in 1811 but it was never printed. The Missionary at Madras.

London Missionary Society, who arrived at Vizagapatam prior to Mr. Desgrange's death. The New Testament was published in 1819. Mr. Pritchett was translating the Old Testament, but died in 1820. In 1823 another version was produced by the Rev. J. Gordon of the London Missionary Society, at Vizagapatam. There was great difficulty in deciding which version was best, but Mr. Gordon's version was ultimately decided on by the Madras Society. Mr. Gordon died in 1827. In 1828 Mr. Pritchett's version of the New Testament after some corrections was published, and Mr. Gordon's version of St. Luke. The Gospel was also translated by C. P. Brown Esq. and printed about the year 1839. A version of the New Testament was made at Madras in 1860.

ORISSA is a province to the north of the Carnatic on the Bay of Bengal. The first version of the Scriptures was made by the Missionaries at Serampore. The New Testament was printed in 1811, and the Old Testament in 1819. In 1838 the Rev. Messrs. Sutton and Noyes were requested by the translation Committee at Calcutta, to prepare a new version. He commenced with the Book of Genesis, which was printed and bound at Cuttack. In 1844 he published the New Testament and the books of Genesis, Psalms, and Proverbs. An edition of 2000 copies of the Proverbs was published at Cuttack in 1860.

BENGAL is the most important province in India, in which the capital, Calcutta, is situated. Dr. Carey translated and published the New Testament in Bengalee, at Serampore in 1801. He was afterwards appointed to the Professorship of Bengalee, Sanscrit, and Mahratta in the College of Fort William. This greatly augmented his means of usefulness as a translator of the Scriptures; for learned natives crowded from all parts of India to the College for literary employment, and through their instrumentality Dr. Carey saw all the learning and almost all the languages of India placed within his reach. Mr. Fountain, a Missionary at Serampore and Dr. Carey, prepared a version of the Old Testament, which was printed between the year 1802, and 1809. In 1832, the eighth edition of the New Testament carefully revised and corrected by Dr. Carey, was committed to the press. The labours of Dr. Carey commenced with the Bengalee New Testament, and closed after a long interval of forty years, with its revision. He completed his last edition of this Testament but a very short period prior to his death; and in allusion to its completion, he remarked at the same time to his friends, that his work was done, and that he had nothing more to do than to wait the will of the Lord. Another version of the New Testament was made by Mr. Ellerton of the Church Missionary Society, at Madras, which was printed in 1818. In 1830, a sub-committee composed of the best scholars, friendly to the Bible Society in Bengal, was formed for the sake of producing a standard version of the Scriptures. A third version of the Bengal Scriptures was made by Mr. Yates, a Baptist Missionary; he was assisted by Mr. Pearce, of whom he remarks, he had the eye of a christian, a critic and a printer. This edition of Dr. Yates was completed in 1844. In 1860 the Calcutta Bible Society resolved for the first time, to provide the entire Bible in

Bengalee in one volume. The Old Testament portion is ready and the New in a uniform type, advancing under the careful supervision of the Rev. C. B. Lewis.

Some parts of the Scriptures are translated and published in a dialect called Mussulman-Bengalee.

MAGADHA is a language spoken in the province of Behar. The New Testament was translated by the Serampore Missionaries and printed in 1824.

CEYLON. CINGALESE is the predominant language in the interior, and the southern part of the Island. The first version of the Scriptures in this language was made by the Dutch. The Dutch Government established a printing press at Colombo in 1737, with the object of disseminating the Gospel among the natives. In 1739, the Four Gospels were published at this press. The remaining books were translated by Rev. Messrs. Fybrands and Philipps and printed in 1776. Mr. Philipps also translated some parts of the Old Testament. The Colombo Auxiliary Bible Society was formed in 1812, and they immediately commenced a new version of the New Testament, which was entrusted to a Committee of Cingalese interpreters, under the superintendence of Mr. Armour, an English schoolmaster well-versed in the language and W. Telford Esq., a civil officer under government. After Mr. Telford's death the work was carried on by Rev. Messrs. Clatter, Clough, and Mr. Armour, and by their united labours the New Testament was published at Colombo in 1817. They then proceeded with the Old Testament, and a translation of the whole was printed in 1823. Another edition revised was undertaken by the B. & F. Bible Society which was completed in 1830. Another translation of the entire Bible was made by the Rev. Mr. Lambrick at Cotta near Colombo, this was printed in 1833 and 1834.

INDO-PORTUGUESE is a mixed dialect spoken in Ceylon by the descendants of the Portuguese and Dutch. The New Testament and part of the Old have been translated and published.

PALH is the sacred language of the Buddhists, which the books of their religion are written in. Several Barmans, English and the Fast-men, persons of India. A version of the New Testament in this language was commenced in 1817 by Mr. Telford, but it was interrupted by his death in 1817. The version was completed as far as the Fourth to Philipps, and in 1827 the work was resumed by the Rev. F. Clough who completed the work in 1833. It was then approved by the Society and in 1837 the Gospel of St. Matthew was published and the New Testament was completed and printed in 1838.

THIBET. LEPCHA. The Gospel of St. Matthew has been translated and printed in this language.

ASSAM is a province in the eastern part of our Indian possessions to the north of the Patna. English missionaries at Falmagore. A new translation of the New Testament for this and other tribes was translated by Assamese missionaries at Falmagore in 1831. The entire Bible has now been translated and printed.

KHASSEE is the language of some independent tribes in the

hilly country south of Assam. Dr. Carey was assisted in translating the New Testament by a widow of one of the Rajahs of the country. An edition left the Serampore press in 1824. Mr. Lish produced another version in 1834. In 1840 the Welsh Calvinistic Methodists sent the Rev. Thomas Jones as a Missionary to these hills. He translated St. Matthew's Gospel, in Roman characters, in 1845; and since then the three remaining Gospels, and Acts of the Apostles, have been translated.

MUNIPOOR is a small kingdom south of Assam. A translation of the New Testament into Munipoorce was undertaken by Dr. Carey in 1814, by the aid of some learned natives of the country, and was printed in 1824.

The BURMAN EMPIRE. In the year 1807, F. Carey the son of Dr. Carey, went to Burmah as a Missionary, and in conjunction with Mr. Chater he produced a translation of two or three Gospels, of which the Gospel by St. Matthew was printed at Serampore in 1815. In 1814, the Rev. Adoniram Judson arrived in Burmah from the American Baptist Board. He commenced a version and with the aid of Mr. Hough in 1816, and the present of a press and types from Serampore, he printed the translation of the Gospels and St. Matthew at Rangoon in 1807. In 1815 during the war, Mr. Hough repaired to Serampore with various books of Scripture ready for the press, and different portions were printed. The first complete version of the New Testament was published in 1832. In 1834, Dr. Judson completed the translation of the Old Testament which was published by him in handsome quarto.

PEGU. The New Testament has been translated into the Peguese language and published at Maulmein in 1847.

The KARENS are a singular and interesting race of people scattered over all parts of the Burman Empire, the British provinces of Tenasserim, the West of Siam, and northward among the Shyans. A translation of the New Testament into their language was made by Messrs. Wade and Mason, and in 1842 by means of a grant from the American and Foreign Bible Society was printed at Tavoy one of the Missionary stations. Mr. Mason has since translated the Psalms into Karen and the Sgan and the Sho dialects of the language.

SIAM, is the largest empire in the eastern peninsula of India. In 1828, Messrs. Gutzlaff and Tomlin visited Siam as physicians and Missionaries, and studied the language with the object of translating the Scriptures. Mr. Tomlin's health failing, Mr. Gutzlaff continuing to labour with the aid of the best native assistance, produced a translation of the New Testament in 1833. The work was revised by Mr. Jones one of the Baptist Missionaries in Burmah who was sent to Bangkok in 1834. Mr. Robinson, another Missionary there, engaged in the work, and in 1841, translated the book of Genesis and Daniel, and produced an amended version of several books of the New Testament. In 1846, Mr. Jones completed the translation and publication of the New Testament in Siamese.

MALAY. The first translations into this language were made by the Dutch. The first version was made by John Van Hasel

about the beginning of the seventeenth century. He translated the Gospel of St. Matthew; and in 1612, another version was made by Albert Cornelisson Ruyl which on comparing the two was preferred. He also translated St. Mark's Gospel, both which were printed with the Dutch version at Enkhuyzen in 1629. Van Hasel afterwards completed a version of the Four Gospels, of which Luke and John were published and printed at Amsterdam in 1646. He also translated the Psalms in concert with Justus Heurn, which was printed at Amsterdam in 1689. Heurn translated the Acts of the Apostles, and revised the Gospels previously published, under the sanction of the Dutch East India Company, and an edition of the Gospels and Acts, with the Dutch version in the margin, was printed at Amsterdam in 1651. This edition appears to have been used as the text of an edition of the Gospels and Acts printed at the expense of the Hon. Robert Boyle at Oxford 1677. A second edition was printed in 1704, and the copies sent to the East for distribution among the natives.

In 1668, the entire New Testament was printed at Amsterdam, translated by Daniel Brower who also translated the Book of Genesis. The most important translation was one commenced by Dr. Leidekker, a Dutch minister of Batavia in 1685, under the patronage and at the expense of the Dutch East India Company. He executed a careful translation of the whole Bible as far as the 6th Verse of the 6th Chapter to the Ephesians, when he died. Petrus Van der Vorm, the principal linguist among the Dutch ministers in the East was appointed to continue the work, which he accomplished in 1701. In 1722, four ministers were appointed to revise this translation, which they did most carefully, by consulting the original texts, and versions in many other languages. This occupied about five years, and was completed in 1728. Two copies appear to have been made, one in Roman, and one in Arabic characters, the former was printed at Amsterdam in 1731-1733, the latter at Batavia in 1758, in 5 vols. 8vo. In the year 1813, an appeal was made by G. Livett, Esq., resident at Amboyna, on behalf of the Christians there, to the Calcutta Bible Society, who replied by printing an edition of the New Testament in 8vo. at Serampore, and the book of Genesis in Roman letters and sending them to Amboyna, in 1814. The Society also printed two distinct editions of the Scriptures, one in Roman characters in 1817, and one in Arabic characters, for Malayan districts where Arabic characters were used in 1822, revised by the Rev. Mr. Hutchings and Major M'Innes. In 1819, 10,000 copies of the New Testament in the Roman character, from the text of 1733, were printed in London by the British and Foreign Bible Society, under the care of Professor Lee, and in 1822, 5000 copies of the entire Bible from the same text. In 1833, the Calcutta Bible Society published an edition of the Gospels and Acts, and one of the entire New Testament from the editions corrected by Mr. Hutchings. It was printed at Serampore, under the care of Rev. Messrs. Thomson and Burn of the London Missionary Society by whom such alterations were introduced in the text as a longer and more intimate acquaintance with the language had rendered desirable. Another version of the New Testament has

been executed by the agents of the London Missionary Society, and of the American Bible Society, at Serampore. A version of the New Testament has been made in Low Malay which is spoken in the neighbourhood of Batavia. Mr. Robinson, a Baptist Missionary, completed and printed the Gospels according to St. Matthew and St. John and the version was completed by Dr. Medhurst, and an edition of the New Testament was printed in 1833. A translation of the Psalms has also been printed at Amsterdam, by the Netherlands Bible Society.

The CHINESE EMPIRE is composed of five great divisions, Manchouria, Mongolia, Turkestan or Little Bucharía, Tibet, and lastly China Proper.

CHINA. China Proper is said to contain a population of 352,866,033, souls; its extent in square miles is 1,348,870. If we compare this with the extent of Great Britain and Ireland, 91,500 square miles, we can judge better of the size of the country. The Chinese language has no Alphabet, and is unlike any living language of the world, but resembles somewhat the hieroglyphic writing of the ancient Egyptians. A character resembles a word, and there are said to be 30,000 in number, but of these about 3000 are in general use, and the 30,000 may all be reduced to 214 original characters or roots. The characters are of different kinds and degrees, as 1st simple, as for instance a symbol for a field, a man, or an animal of any kind. 2nd, compound, as from the symbol for grain, and that for a sickle combined, is produced the symbol for gain or profit, an idea taken from reaping the fruit of the soil. 3rd. Threefold, as for instance, with the word meaning profit they combine another simple symbol, which gives another signification. Thus they combine the same symbol for fruit, and the symbol for heart, putting one beneath the other, which forms the word hatred. 4th. Symbols which may be considered of arbitrary formation, and are found in no inconsiderable number, uninfluenced by any principle of classification in their own origin.

The same symbols are pronounced differently in the different provinces; so that an inhabitant of Pekin, could not understand the native dialect of an inhabitant of Canton; the dialects commonly called the Mandarin or court dialect, is read as the medium of intercourse between the government officers and the literati in all parts of the country, to obviate the inconvenience of the local dialects. The Chinese written characters are the same for the whole empire, however pronounced in particular provinces, just as the numerals are understood by English, French, and Italian. In 1806, a translation of the Scriptures was commenced in Bengal, under the superintendence of the Rev. D. Brown, Provost of the College of Fort William. He employed Joannes Lassar, who was an Armenian Christian but a native of China; and in 1807, a copy of St. Matthew, in Chinese, was sent to the Archbishop of Canterbury for the Lambeth Library. In 1808 the Rev. D. Brown transmitted to the B. & F. Bible Society the first sheet of this translation that had passed through the Chinese press, printed from wooden blocks. The version was after 1808, undertaken by the Serampore Missionaries. Dr. Marshman and his son with the

make any translation of the Scriptures. But about the year 1835 three shipwrecked Japanese mariners arrived at Macao on their voyage homewards. and during the few months that they remained in that city, Dr. Gutzlaff availed himself of their aid in translating the Gospel of St. John into their language. This was printed at Serampore in 1839. The Acts of the Apostles and Gospels of St. Luke and John, have since been printed, and also St. Luke's Gospel interclausal with Chinese. Efforts are making constantly by the Missionaries to introduce them into Japan, but they are exceedingly prejudiced against them. We may hope that the late visit of the Ambassadors to England, will tend to conciliate their minds to Christians and Christian Books.

LOOCHOO. The Loochoo Islands lie between Japan, and the Island of Formosa. The inhabitants speak a dialect of the Japanese. A mission was commenced to these Islanders about the year 1843, called the "Loochoo Naval Mission." Dr. Bettelleim a medical Missionary was appointed in 1846. by the Society. He has translated the four Gospels, the Acts of the Apostles, and the Epistle to the Romans, of which the two latter, and the Gospels of St. Luke, and St. John have been printed.

The EASTERN ARCHIPELAGO.

SUMATRA. The Gospel of St. John has been translated into the language of the Battas, and published at Amsterdam. 1850.

JAVA. This Island is the most valuable of the Dutch possessions in the East. In 1814, the Java Bible Society was established, and a Javanese version was the first to be considered. The difficulty of acquiring the language was such, that no competent person could be found to undertake it. At length the Rev. Gotlob Bruckner, minister of the Dutch Church at Samarang, was intrusted with the task. In 1820, he translated the Gospels, and completed the New Testament three years after, which was printed at Serampore in 1831. The translation of the Scriptures was undertaken by the Rev. Mr. Gericke. He completed a version of the Psalms in 1831, and also a translation of the New Testament which was printed in 1848. He has since finished the translation of the Old Testament, which has been printed.

BORNEO. The Island of Borneo is said to equal Great Britain and France combined. The Dajaks are the aborigines of the Island. The New Testament was translated into one of the dialects of their language by the Missionaries of the Rhenish mission in 1843. It was completed in 1846, and Mr. Hardiland one of the Missionaries was deputed to revise it, and print an edition at the Cape of Good Hope. It is written in a dialect, the Poelopetak, which prevails on the south side of Borneo. It was circulated in 1848.

PAPUAN ARCHIPELAGO.

NEW CALEDONIA. Portions of the Scripture have been translated, a version is preparing for the press.

NEW HEBRIDES. **ANEITEUM,** is the most southward island of this group. Rev. J. Inglis, and Rev. I. Geddie, two Missionaries of the Reformed Presbyterian Church of Scotland, have been stationed on the island since 1853. The Gospel of St. Mark was printed in

1854, since which time other portions have been translated and are being printed at the Mission press.

AUSTRALASIA.

AUSTRALIA. Several attempts have been made to translate the Scriptures into the languages of this region. The Rev. Mr. Threlkeld has translated the Gospel of St. Luke into the Lake Macquarie dialect.

NEW ZEALAND. The Church Missionary Society commenced this mission in 1814. The Missionaries after reducing the language to writing, commenced the translations of the Scriptures. In 1831, Mr. Yate carried through the press in New South Wales, the first publication in the Maori dialect; it consisted of selections from the Scriptures, the Liturgy, and Catechism of the Church of England. In 1832, he printed the Gospels of St. Matthew, and St. John, the Acts, the Epistle to the Romans, and the first Epistle to the Corinthians. The translation of the New Testament occupied seven years. Mr. Yate was the principal translator, and was assisted in revising by the other Missionaries, the first edition came out in 1840. The Book of Psalms was translated and published by the B. & F. Bible Society in 1848, also the Pentateuch and the book of Joshua. The whole Bible in Maori was completed in 1850.

POLYNESIA.

FJI ISLANDS. This group of islands lies between Latitude 15° 30' and 20° 30' S., and the Longitude of 177° E. and 178° W. The entire group comprises not fewer than two hundred and twenty five islands and islets, about eighty of which are inhabited. Among these, every variety of outline can be found, from the simple form of the coral isle to the rugged and often majestic grandeur of volcanic structure. The largest islands are Vaua and Levu; the former one hundred miles long, with an average breadth of twenty five miles; and the latter, ninety miles from east to west, and fifty from north to south. The inhabitants of the Fji group were the most savage of the human race, and cannibalism existed among them in its most revolting forms. The efforts of the missionaries of the Wesleyan Missionary Society have been blessed, and great numbers have been converted to Christianity. Mr. Hunt a Missionary of this Society, translated with the aid of a native, the whole of the New Testament except St. John's Gospel, which he accepted from another Missionary. Entire copies of the New Testament serviceably bound, were supplied to the missionaries at their annual meeting in 1847. Mr. Hunt now undertook the translation of the Old Testament. He translated Genesis, but the MS. was lost, he then went through Exodus, and the Psalms as far as the forty sixth, when a severe illness laid him aside from his work, which he was never permitted to resume. After Mr. Hunt's death, Mr. Hazlewood completed the translation of the Old Testament. In 1856, Mr. Calvert brought the translation to England, and the B. and F. Bible Society voted a large sum of money for revising it and carrying it through the press.

FRIENDLY ISLANDS. The largest of these islands 150 in number, is Tonga, or Tongataboo, which is sixty miles in circumference. The

Wesleyan Missionaries were enabled to settle peaceably in 1826. In 1832, they had translated portions of Scripture into Tongan, and multiplied copies in writing, aid was then given by the B. & F. Bible Society, and several chapters of St. John's Gospel, the book of Genesis, with some of the Psalms, were committed to the press. In 1847, they completed the version of the New Testament, and printed it at the Mission press at Vavau. By the report of the Bible Society for 1860-61, we learn that the Committee are printing a new, and carefully revised edition of the Old Testament, under the superintendence of Rev. Thomas West, Wesleyan Missionary.

NAVIGATORS ISLANDS. These are also called Samoan and their language the same. They extend from E. to W. above, and below the 14th parallel of South Latitude, and between 171° and 175° degrees of East Longitude. The translation of the Scriptures in this language was begun by the Rev. J. Williams, who afterwards met his death at Eromanga, one of the New Hebrides. Other Missionaries of the London Missionary Society assisted him, who after his death continued the version. After the publication of several parts, the entire New Testament was completed at press in 1846. In 1848, the Old Testament was translated. By the close of 1855, the revision, and printing of the Old Testament was completed by the Missionaries. They then revised the whole Bible, to produce a uniformity in the Old and New Testament, and to improve the text by the result of twenty years experience, and to remove all obsolete words and phrases, making it in accordance with their knowledge of the Samoan dialect in 1860. This edition is completed with marginal references.

HERVEY ISLANDS. These Islands lie to the W. of Tahiti in Lat. 21° 20' S. and Longitude 160 W. Rarotonga, the principal one, was discovered by the Rev. J. Williams of the London Missionary Society in 1823. A version of the Scriptures in the language of this Island, was made by the Rev. J. Williams, assisted by the Rev. Messrs. Pitman and Buzacott. The work occupied five years, and much assistance was received from the native chiefs and priests who had been converted to Christianity, particularly from a chief named Pa, who evinced great judgement in the selection of terms. In 1836, the New Testament was published in London under the superintendence of the Rev. J. Williams, at the expense of the B. & F. Bible Society. In 1840, funds were granted by this Society towards printing the Old Testament; the book of Genesis, and Psalms were printed in 1845. Mr. Buzacott returned to England to superintend the revision, and printing the version in 1846. In 1852, the whole Bible was circulated among the Islanders, and a second edition in 1857.

LOYALTY ISLANDS. NENGONE. The following extracts from the report of the B. & F. Bible Society, for 1859 will show the effect of Missionary exertions, and what has been doing in translating the Scriptures in this Island, will also be a true picture of the general influence of the Gospel in the South Seas. "A communication has been recently received from the Rev. S. M. Creagh, agent of the London Missionary Society, at Nengone, full of gratifying intelligence as to the progress of Divine truth amongst the natives of this once wholly

barbarous island. Although multitudes still remain wedded to their heathen practices, the moral transformation wrought by the Gospel in others, furnishes convincing proof of the omnipotent power of the word of God, when applied by the Holy Spirit to the hearts even of cannibals and murderers. Much attention is given by the Missionaries to the translation of the Scriptures into the vernacular dialect. A printing press has been established in connection with the Mission, by which the preparation of Scripture portions will be greatly facilitated. Popery it seems is casting its envious eye upon the island, anxious to steal the triumphs, that have recompensed the toil of faithful labour." Mr. Creagh in his letter to the Committee says.

"I am sorry to say two Romish priests are located in Lifu, there are also two in Were, there are two other islands of this group. It is a remarkable fact that Romish priests scarcely ever enter on entirely heathen lands. They almost invariably endeavour to creep in, where Protestant Missions have effected some permanent change in Christianizing the people. They seem to be destitute of that moral courage requisite to begin a mission amongst a savage and heathen people. The Library of this people is yet very small, indeed they have only the Gospels by Mark and Luke, five chapters of St. John's Gospel, and the book of Jonah, besides which they have a very few copies of a brief Scripture history (Old Testament only) printed in New Zealand by Bishop Selwyn. It is however gratifying to witness the deep interest the people take in anything relating to the word of God. At the schools may be seen, old and middle aged men, who formerly delighted in nothing but war and bloodshed, and who have been partakers at many a cannibal feast, poring over the word of God, and spelling out, letter by letter, and word by word the sacred pages. Oh! it is thrilling to think what these are in contrast with what they once were. We have frequent visits from their naked savage heathen brethren. It is when these come, and appear amongst their clothed and christianized fellow-countrymen, that the contrast is so striking. To an occasional visitor here, nothing remarkable would be seen in the appearance of our Christian party; but let that visitor be put down, on another part of the island, amidst a crowd of these naked heathens; he would then think the Christian party angels compared with the heathen, whom he would be compelled, from external appearance, to conclude were fiends with human disfigured bodies. This change in the Christian population has been produced by the simple relation and constant exhibition, to the people, of the grand doctrines of the Bible. You who reside at home, witness occasional moral transformations produced by the word of God, applied by the Holy Spirit to the hearts of those whom education, and external influence have to some extent refined, at which you wonder and adore; but if you wish to behold the greatest triumphs of the Gospel and the marked and signal transformation, you must come out here and reside, become acquainted with the language of the people, their modes of life and thought, and search out their former abominations. I cannot conceive any moral transformation comparable to that which takes place, when one of such people as those of this island, undergoes the change which

qualifies him for an inheritance and a place, in the blissful presence of an infinitely holy God. That the word of God has produced such changes in many of these people, I confidently hope. God has deposited this treasure in earthen vessels, that the excellency of the power, may be of God and not of man. To him be all the praise and glory. I trust the people will ever evince the same desire and love for the word of God, as they manifest. Though their anxiety to become better acquainted with the truths of the Bible is very great, yet instances of sudden conversion are very rare amongst them ; few can point to any particular scripture or circumstance, and say that that was the means of awakening thoughts about God, and heaven. And this is easily accounted for by the gross ignorance in which they have been brought up. Their enlightenment is a gradual developement of spiritual life ; their spiritual religion being somewhat proportionate to their knowledge, and information on religious subjects.

LIFU. Mr. Patteson son of Judge Patteson, who is intimately associated with Bishop Selwyn, has translated into the Lifu language, the Gospel of St. Mark. The 1st chapter of St. Mark's Gospel has been translated into the language of the Island Nea. Nengone, Lifu, Nea have three different languages.

SAVAGE ISLAND. UPOLU. The Rev. S. Ella in 1806, made application to the B. & F. Bible Society for a grant of paper, for printing the first complete portions of Scripture in the dialect of this Island. The translation was made by the Samoan teachers, labouring on that island, from the Samoan text. The Samoan and Savage Island are cognate dialects.

The SOCIETY, or LEWARD ISLANDS. The largest of these islands is the well known Tahiti, or Otaheite. The Talitian language is spoken also in the Georgian or Windward Islands, with the Low Islands, and the "Paumotu" or dangerous Archipelago. The Scriptures were translated into Tahitian, by the Missionaries of the London Missionary Society, the Rev. H. Nott, Mr. Williams, and others. The native converts assisted, and the King Pomare, who copied out several portions with his own hand ; at his death, his last words were "Jesus Christ alone." The entire Bible was published in London in 1838, another revision in 1848, which the Rev. Messrs. Howe and Joseph carried through the press. In 1860-61, the B. & F. Bible Society were printing a revised edition of the whole Bible, with marginal references. "The people generally, and especially the native pastors and evangelists, have long and earnestly desired to possess the Bible with marginal references, often when they have witnessed the facility with which parallel passages could be found by means of the marginal references in the English Bible, have they exclaimed, 'Oh that we had it so in our language,' and when we have explained to them the expense of such a work, the invariable reply has been, never mind the expense, only let us have the marginal references, and we will find the money." The great benefit of the circulation of the Scriptures, is made evident by the following extracts from the B. & F. Bible Society's report for 1860-1. "On visiting the island of Rupa, the most southerly of the Austral group a few years ago, we found

...making out by ourselves
path was beset by men and
moment of our time should be
God, and at night no sooner
hastion, then the other was
very affecting incident happe
we had assembled in the
hurried to meet us, from a
woman in delicate health, w
herself with the people of God
myself as to the knowledge
which she had gained entirely
which we found to be very cor
her faith in Christ had scare
and expired without a struggle
had so earnestly desired of sitt
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Abraham, and Isaac, and Jac
very delightful fact that throug
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Mediator with God. The Tahit
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the Gospel? The ... is ...
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young men like myself, hunting wild pigs, and indulging in all manner of wickedness, without even thinking of anything good, but one day, as I was passing by the Nut of Vaihinano, an old cripple who was too blind to read the Bible for himself, he called me in and begged me as a great favour, to read a chapter for him. I consented, and what I thus read to please him was made a blessing to myself. That is the reason why I have come to you, for I have resolved to cast in my lot with the people of God." "But it is in the chamber of sickness, and on the bed of death, that the preciousness of the Bible to the Tahitian is most clearly seen; how pleasing to find the Holy Book of God so invariably resorted to as the great consoler in affliction, and the hopes of immortality it reveals so firmly trusted in. To describe one of many pleasing death bed scenes I have witnessed:"

"Rimatu had long been a consistent member of the Church at Hitiaa, in Tahiti; but was at length laid upon a sick bed to rise no more. On paying him a visit I was told by his family, in his hearing, that they had no hopes of his recovery, as he could no longer take any nourishment, he then immediately turned to me, and smiling, said as he pointed to the Bible, 'Oh! I have meat to eat they know not of.' I asked him, 'Have you no fear of death, Rimatu?' 'No,' he joyfully exclaimed, 'why should I fear to die, did not the angel say to Mary, "come see the place where the Lord lay. He is not here, he is risen," And so shall I rise, and be with Him after following Him through the grave.' What a contrast is this to what the death-bed of Rimatu would have been had he been left to perish in his heathenism. Yes indeed, and many a poor South-Sea Islander besides Rimatu, has had cause to rejoice on the bed of death, that life and immortality have been brought to light by the Gospel."

The MARQUESAN ISLANDS are situated to the N. E. of Tahiti. In 1834, the Missionaries of the London Missionary Society established themselves on the Island. Mr. Darling devoted himself to the translation of the Scriptures. The Gospels of St. Luke and St. John have been completed, and a version of the New Testament is preparing.

SANDWICH ISLANDS. This group of islands lies in the Pacific Ocean on the North side of the Equator. There are thirteen islands, but eight only inhabited, of which Owhyhee, is the largest. They were discovered by Capt. Cook, Jan 18th, 1778, who subsequently perished at Owhyhee. They were named after the first lord of the Admiralty, the earl of Sandwich. The natives numbering about 100,000 have long been brought into immediate intercourse with foreigners from various parts of the civilized world for trading purposes, and have made considerable advances in the arts of life. A single monarchical government has been established, limited by a legislative assembly; laws have been enacted and enforced; civil institutions have been founded; towns have been built with a due regard to convenience; a small fleet has been collected; and under the auspices of the American board of Missions, the language has been reduced to writing, and the Bible translated into the native tongue.

A version of the Scriptures has been executed by the American Missionaries, and solely at the expense of the American Bible Society.

and the vastness of the country, and the distance from the Cape to the Nile, the distance on each side of the 17. 33. W. to 31. 20' E. of probably estimated very large inhabitants to the square the country from the Med. consists largely of races not and Turks, planted by conquest the children of the dispers The Copts in Egypt, the Tus Berbers of the Atlas region primitive stock, while those applied are perhaps of mixed latitude stated to the Cape (under the title of the Ethi many depart very widely from which is most apparent in Cape colony, and on its border in the native population of the golian races of Asia." "Abyssinia, and in Egypt by are little understood and of the northern countries: Jud by Jews, and by Judaizing the sabbath, practise the descended from Jewish people. the native mind generally is number and character, partly the commonest objects of in being selected for adoration.

NORTHERN AFRICA. includes the Barbary States, which extend from Egypt on the east, to the Atlantic on the west, and are bounded by the Sahara or great desert on the south. They consist of the empire of Morocco, Algeria, Tunis, Tripoli, with the dependency of Barca. The Moors are the dominant race, whose language is the Moorish Arabic. A translation of the book of Genesis into this language was obtained by Dr. Thompson, by employing a Jew who was acquainted with the language and who wrote the Arabic character, but it has not been published. The native population are descended from the same people who occupied the country in the days of the Romans, from whence they are called Berber, from the Latin barbari. Their language is also called Berber. A MS. translation of the book of Genesis and the four Gospels into Berber was purchased of Mr. Hodgson, American Consul at Algiers by the British and Foreign Bible Society and is published and sold by them.

The Sahara, or Desert which occupies a vast tract of territory, to the south of the Barbary States, is divided by a chain of oases into two parts, that on the east inhabited by the Tibboo tribes, that on the west by the Tuaricks. Ghadames on the southern borders of Tunis and Tripoli, is the first of these oases. a district and town of 6 or 7 thousand inhabitants which is of great importance as being the point from which four grand roads diverge into the interior of Africa, one of which leads across the desert Timbuctoo. A translation of the third chapter of the Gospel according to St. Matthew was made into Ghadamsi under the direction of James Richardson, Esq., and sent to the B. & F. Bible Society.

FEZZAN, to the south of this district is a collection of oases with large intermingling tracts of desert, forming a separate kingdom under a Sultan, generally tributary to the Pasha of Tripoli. Mourzouk the chief town, is on the caravan route from Tunis and Tripoli to Soudan.

CENTRAL AFRICA. Soudan or Nigritia extends across the continent of Africa from Senegambia in the west, to the borders of Egypt in the east.

WESTERN AFRICA is divided into first Senegambia, which extends from the Sahara, to the south of the Rio Grande. It embraces the Senegal and Gambia Rivers. The languages spoken in the west of Africa are very numerous, and in this division of the country, some attempts were made by a Quaker lady to reduce the language of the Jaloof to writing, and translate some portions of the Scripture for their use. The most important language is the Mandingo, which predominates on both sides of the Gambia. Owing to the enterprising and commercial character of the race, Mandingoes are found in great numbers, located as traders in regions far distant from their native states. Mungo Park states on arriving at Pisania, on the Gambia: "Being now settled for some time at my ease, my first object was to learn the Mandingo tongue, being the language in almost general use throughout this part of Africa; and without which I was fully convinced that I never could acquire an extensive knowledge of the country and its inhabitants." The Rev. Mr. Macbriar a Wesleyan Missionary was the first to undertake the

several trading ports, of which 12,000 inhabitants. The Danesburg, and Friendensburg. The James' Fort and several minor stations into which the Bible has been translated. 1st. The seven chapters of St. Matthew by Wilhelm, and printed by the Christian Grammar. and several elementary books by Rev. B. Brunton of the Edinburgh Bullom. The Gospel of St. Matthew by R. Nylander, and published by 1815. 3rd. The Sherbro-Bullom district which was voluntarily ceded also spoken in the Banana Islands century, the book of Genesis, New Church of England, were translated by the headman of the Bananas. Mr. Society, has also translated a portion according to St. Matthew. 4th. The King extracts from the Scriptures used of the school in Port Lokkoh, has been published by the American Bible Society. A version of St. Luke has been made by the Rev. Messrs. Schuyler and the American Bible Society, but not published. St. Matthew and St. John with the Acts of the Apostles were printed at Bassa (now included in Liberia) by the American Bible Society. 6th. Grebo, in the neighbourhood of Cape Palmas, has a version printed, and the Acts of the Apostles translated to the year 1840, by the American Bible Society. 7th. Fantee. An introductory work was translated of the Acts of the Apostles.

burg, in writing to the B. & F. Bible Society says "The Otji language (which is the common appellation of the language spoken in diverse dialects by the Fantees, Ashantees, Akyems, Akwapims, and some other small tribes) will give us access to about five or six millions of the people in the north, north-west, and west of this place, as far as about ten days journey. The Ga (divided into the Ga proper and Adanzene dialects) cannot, as far as we know, boast of such numbers, but the Ga or Akra people are not only a very powerful tribe, extending several days' journey along the Gold and Silver Coast, but a trading and therefore a wandering people, who are to be found over a vast tract of country, and able to carry the word of God far into the interior. Their number, as far as now ascertained, is about 200,000, or 300,000, but there are traces of more branches of the tribe, to the north-east in the interior. The Ewe or Ewegbe (called also Eipe, Aijigbe, Erepe, Dahomey,) language is spoken at and beyond the river Volta, as far eastward as the Yoruba language, and far into the interior, by even more people than the Otji. The Rev. B. Schlegel, of the Bremen Missionary Society, has begun to translate the Holy Scriptures into it, and the Bremen Bible Society have kindly undertaken to print his translation. Our Ga translations, are in the meanwhile read by several members of the Ewe mission, instead of English, till their own translations are printed. Ga, Otji, and Ewe, are about as different as English, German, and French, and each of them divided into several dialects. There is another language interspersed among these, the Kerepong, spoken by a conquered tribe, but gradually giving way to three others. In 1846, the Missionaries of the Basle Missionary Society were engaged in preparing a version of the New Testament into Ashantee, and had completed the Gospel of St. Matthew and Mark. Since this time the four Gospels and Acts have been completed, and the book of Genesis, the Epistle to the Romans, and the General Epistles of John. 9th. Ewe. Several books of the New Testament have been translated, and printed at the expense of the Bremen Bible Society. 10th. Accra. The Rev. A. Hanson, a native of Accra, translated the Gospels of St. Matthew and St. John into this language; and in 1843 an edition was printed in London by the British and Foreign Bible Society. The Rev. J. Zimmerman writes to the Society that, "In Akra, the whole of the New Testament is printed, and come into our hands, by the liberality of your Society in 1860. Of the Gospels of Matthew and John more than 4000 copies have been put into circulation, and the third edition (inclusive of the Rev. A. W. Hanson's) is now in the press." Of the Old Testament, Genesis, Exodus, Leviticus, Psalms, Proverbs, Isaiah, and Daniel are either in circulation, printed, or ready for the press. 11th. Ibo. The Gospel of St. Matthew has been printed in this language. 12th. Yoruba. The translation of the Scriptures was commenced by the Rev. Samuel Crowther; it now extends to Genesis, Exodus, Daniel, and seven Books of the New Testament, the last translation being executed by the Rev. I. King also a native Missionary. 13th. Nupe. The first seven chapters of St. Matthew have been translated by the Rev. S. Crowther, and the Rev. I. F. Schon. 14th. Hausa. The Gospel of

St. Matthew was translated by the Rev. Mr. Schon of the Church Missionary Society, aided by the Rev. Samuel Crowther in 1841. Since then the translation of Genesis, Exodus, St. John, and the Acts have been completed, and are on the list of the R. & F. Bible Society. 15th. Fernandian is the language of the Island Fernando Po situated in the Bight of Biafra. The translation of the Scriptures has been undertaken by the Baptist Missionary Societies, who have a Missionary station at Clarence the chief town of the Island. 16th. Isabu. This language is spoken by a tribe at the foot of the Cameroon mountains. The Gospels according to St. Matthew and St. John, the book of Genesis and selections from the Old Testament were translated by the Rev. Joseph Meyrick, a native of the country who was educated in the schools of the Baptist Society, Jamaica. 17th. Dualla. This is the language of a people who dwell near the former. The Gospels of St. Matthew, St. Mark, and St. Luke, have been translated by the Rev. Alfred Saker of the Baptist Missionary Society. 18th. Mpongwa. This language is spoken by the Pongos who dwell on the Gaboon River. Various portions of Scripture, have been translated by the Missionaries of the American board of Missions.

LOWER GUINEA consists of the districts, Loango, Congo, Angola, and Benguela, which are under the dominion of Portugal.

SOUTH AFRICA. The extreme south of Africa is under the dominion of Great Britain. This important territory consists of the Cape Colony, British Caffraria, and Natal or Victoria. The Cape Colony extends from the Orange River in Latitude S. 28. 50 to the Cape of Good Hope 34. 30 S. and from the Atlantic Ocean on the West to Caffraria, in Longitude 27. 30 East. Apart from the shores, the country consists of high lands, forming parallel mountain ridges and elevated plains or terraces, of varying extent, between them. The loftiest range, styled in the different parts of its course, Sneu-bergen, Winter-bergen, Nieuvelt-bergen, and Roggenvelt-bergen, names originated by the Dutch, is the third and last encountered on proceeding into the interior from the south coast. Its most elevated summit, Spitzkop or Kompas-berg, attains the height of 10,250 feet. Cape Town, the capital is situated in Table bay, at the foot of the Table Mountain, which rises to the height of 3,672 feet and contains a population of 20,000 composed of Dutch, English, Negroes, Hottentots, Malays, with intermediate races of every shade of colour. Cape Colony, is subdivided into the Western Provinces, of Cape Stellenbosch, Clanwilliam, Worcester, Swellendam, Beaufort, and George, and the Eastern Provinces, of Graaffreynet, Uitenhage, Colesberg, Cradock, Somerset, Albany, and Victoria. These provinces are under the superintendence of a Governor and Lieutenant Governor. Graham's Town in the province of Albany, is the principal place in the Eastern division. Port Elizabeth is its chief port, situated in Algoa bay, from which it is about 100 miles distant.

BRITISH CAFFRARIA is a district of Caffraria, which is placed under British Sovereignty. Within its borders, no Caffre chief is to exercise authority, but that of the Cape Governor is to be supreme.

NATAL is a province in Caffraria, lately colonized, it contains an

area of 18,000 square miles. Pietermaritzburg is the capital, it is distant about 50 miles from the harbour, Port Natal, now called D'Urban which is situated on a fine lake-like bay.

The native tribes of Southern Africa, are on the Western side, the Bosjesmans, the Namaquas and the Damaras. In the central region, the Bechuanas; and on the east, the Caffres. A translation of the four Gospels into Namaqua was made by the Rev. Mr. Schmelin of the London Missionary Society, and printed at Cape Town at the expense of the B. & F. Bible Society. The Gospel of St. Luke has since been translated by the Rev. Mr. Knudsen. Portions of the Historical books of the Old and New Testaments have also been translated by the Rev. Mr. Vollmer for the use of the children in the schools. In the Damara language, a book of Scripture extracts has been translated and printed at Cape Town by the Rev. J. Rath of the Rhenish Missionary Society.

The language spoken by the Bechuana tribes is called Sechuana. A version of the Scriptures in this language has been executed by the Rev. R. Moffat of the London Missionary Society. The first portion committed to the press was the Gospel of St. Luke, printed at Cape Town in 1831. The translation of the entire Bible was published in 1859. The Rev. W. Ashton, the colleague of the Rev. R. Moffat, in conveying this gratifying intelligence, states, that he has not only rendered assistance in revising the work, but that the whole of the New Testament, with the exception of the book of Psalms, and one sheet of Proverbs, has been printed by his own hands, a labour performed with imperfect appliances, and attended with many difficulties, but brought at length to a satisfactory conclusion.

SISUTA OR SESUTO. This is the language of the Basutos, a tribe of the Bechuanas, who dwell on the borders of the province of Natal. The Gospel of St. Matthew was translated and printed in this language in the year 1837, by the Missionaries of the French Protestant Evangelical Society. The Pentateuch, Psalms, and the New Testament, have been translated and printed at the French Press, assisted by the B. & F. Bible Society.

CAFFRE is the language of Caffraria. The language was reduced to writing by a Wesleyan Missionary, the Rev. W. B. Boyce, and the first books printed by the agents of the Glasgow Missionary Society. A translation of the entire Scriptures was made by the Rev. W. Shaw, Rev. W. J. Shrewsbury, and the Rev. W. B. Boyce, and after careful revision by the co-operation of all the Wesleyan Missionaries in South Africa, the New Testament was printed in 1841, and after another careful revision, an edition was published in 1846. The translation of the whole Bible has been completed by the Rev. J. W. Appleyard, who returned to England in 1861, with a copy of the Scriptures, in order to publish another edition. The subject is fully explained in a communication from the Secretary of the Wesleyan Missionary Society to the Committee of the B. & F. Bible Society. "On behalf of our Committee I have the pleasure to inform you of the completion of a work with which various Missionaries of this Society have been long and laboriously occupied, the publication of the Holy Scriptures in the Kafir language. Into the history of this great undertaking it is not necessary

able for this use, they having been
 consequence of circumstances are
 only discovered when the new
 third edition of the Kafir New
 Bible Society, and carried through
 of Mr. Shaw, has been most wel-
 is reason to hope that the whole
 principally by way of sale ; a high
 clearly indicating the spread of the
 people who forty years ago, in
 edition of the Old Testament ex-
 demand, more than half of it has
 than six months ; and it is com-
 be entirely exhausted, as the num-
 read the Scriptures is happily in
 circumstances we earnestly request
 Foreign Bible Society to publish
 Scriptures, in a cheaper and more
 our Committee that this work be
 ward with the least possible delay
 both of the native christians and
 ishments now springing up in Ka-
 Natal, as well as in the older
 they have authorized Mr. Appleton
 request is complied with, they pur-
 ded attention to the work. It is
 translation at present, except to
 accomplished while carrying it out
 that this edition may properly serve
 may be prepared, after a more thor-
 yet been found practicable. Of the
 this undertaking, it is needless to
 guage is doubtless known to you

native tribes of this region into which the Bible has been translated are, 1st. Kisuaheli, which is spoken ten degrees south of the Equator. It was reduced to writing by Dr. Krapf of the Church Missionary Society, who also translated the book of Genesis and the New Testament except the second Epistle to the Corinthians. 2nd. Kinika. This language is spoken by tribes as far south as the fourth degree of south latitude, about fifteen or twenty miles to the west of the island of Mombas. The foundation of the grammatical and lexicographical structure of this language, was laid by Dr. Krapf, who has translated the Gospels of St. Luke and St. John, and the Epistles to the Romans and Ephesians. The Gospel of St. Luke was printed at Bombay in 1848, in the American Mission press. 3rd. Kikamba. This language is spoken by the Wakamba tribes, who dwell about 1000 miles from the coast of Mombas. It has been reduced to writing by Dr. Krapf, who has also translated St. Mark's Gospel. 4th. Galla. This language is widely diffused to the south, west and east of Abyssinia, and is spoken by a people said to number 500,000. The Gospels of St. Matthew, St. Luke, and St. John, and the Epistle to the Romans, and the book of Genesis were translated by Dr. Krapf between the years 1839-1842.

NORTH EASTERN AFRICA. This portion of Africa is divided into Egypt, Nubia, and Abyssinia. We have already given an account of the ancient Coptic and other versions of the Scriptures in Egypt, and of the Ethiopic, Tigre, and Amharic in Abyssinia.

THE ISLANDS OF AFRICA. **MADAGASCAR** the largest island on the African coast is situated about 240 miles from the mainland, separated from it by the Mozambique channel. The island is larger than France, about 930 miles in length, and 300 in breadth. It is inhabited by a mixture of different races—Negro, Arab, and Malay. The Hovahs are the predominant race, rendered so by Radama, the first chieftain who assumed the title of King. He received military assistance from the British, which he repaid by encouraging the arts and civilisation, abolishing the slave trade, protecting missionaries, and establishing schools, in which there were nearly 5000 children at his death, in 1828. Since that time a great change has taken place under the Queen Ranavolana, who prohibited Christianity in 1835, under severe penalties, when converts were massacred, expatriated, and obliged to retire to the woods; since her death there is a more promising state of things, with regard to christianity. Intercourse with Britain has been re-established, and the Missionaries have again returned to the Island. The first Missionaries were the Rev. Messrs. Jones and Bevan of the London Missionary Society, in 1818. The translation of the Bible occupied the Missionaries 11 years. The New Testament was completed in 1825, the Gospel of St. Luke was printed in 1828, and again in 1830, on paper furnished by the B & F. Bible Society. In 1832, the Old Testament, as far as the 1st book of Samuel, and the Psalms were printed in Madagascar. In 1835, the New Testament was published in London, and during the same time the whole of the Old Testament was being printed in Madagascar. The Rev. Messrs. Freeman and Jones, formerly Missionaries in Madagascar,

have been occupied since they were obliged to leave the Island in revising the whole Malagasee Scriptures. This has been accomplished and partly printed by the B. A. F. Bible Society.

AMERICA. The continent of north and south America contains a great number of uncivilized tribes of people, the aborigines of the country, who speak many different languages. They have been made the object of Missionary exertions and the scriptures have been translated for their use. The most northern part of North America is inhabited by the Esquimaux, who dwell from Greenland to Behring's Straits, and on the Labrador coast. The language spoken by them in Greenland, is designated Greenlandish, in other parts Esquimaux. This language was reduced to writing, by Hans Egede, a devoted Missionary from Norway, who translated the Psalms, and St. Paul's Epistles. The New Testament was completed by his son. The entire New Testament was printed at Copenhagen in 1766. Another translation of the New Testament was made by Fabricius and printed at Copenhagen in 1799. A third translation was made by the Moravian Missionaries in 1821. This was printed in London by the B. & F. Bible Society in 1822. A version of the Old Testament was begun by Fabricius, and a larger portion is now printed. A revised edition of the New Testament was printed by the Moravian Missionaries in 1870. The Gospel was first preached to these benighted people on the continent of America, by the Moravian Missionaries at Labrador. They first prepared a Hymn book in the Eskimo language in 1722 was sent to London where Mr. Kneller translated it into a Missionary tract, extracted from the Moravian tracts of St. John which was printed in 1726 by the B. & F. Bible Society. A version of the other Gospels was prepared by Rev. F. Porphant who completed the revision of the whole in 1734, which was printed by the Bible Society in 1813. A version of the Acts and Epistles was made by the Moravian Missionaries and published in 1734, and in 1735 a complete edition of the English New Testament in the Eskimo language in London. A greater portion of the Old Testament has also been printed.

[illegible]

the Rev. I. Evans, a Wesleyan Missionary, in 1841. He derived the idea from an Indian chief. It is a kind of short-hand or hieroglyphic writing, symbols are used instead of letters. The first translation of the Scriptures into Cree was made by I. E. Harriett, Esq., a chief factor of the Hon. Hudson's Bay Company. In 1847, St. John's Gospel was printed by the Rev. W. Mason. The Rev. Thomas Hurlburt added the Epistles of St. Paul to the Ephesians, of St. James and the 2nd of St. Peter, all printed in the Syllabic characters. Archdeacon Hunter, of the Church Missionary Society in 1854, passed the Gospels of St. Matthew, Mark, and John, and the 1st Epistle of St. John through the press. In 1859, the New Testament was printed in Syllabic characters, by the B. & F. Bible Society. The Old Testament is also in progress. The number of Indians to whom this may be of benefit is reckoned at 40,000.

MICMAC. This language is spoken by tribes that dwell in Nova Scotia, Cape Breton, Prince Edward's Island, and western shores of the Gulf of St. Lawrence. The British and Foreign Bible Society were the first to print any portion of the Scriptures in this language. The Gospels of St. Matthew and St. John were printed in 1834. The Gospel of St. Luke, from a translation by the Rev. Mr. Rand, was printed at Halifax, Nova Scotia, in 1856; the book of Genesis and the Psalms are also now printed.

ABENAKUI. This tribe dwells to the south of the St. Lawrence, between the St. John River of New Brunswick and the River Richelieu in Canada. They were converted to the Roman Catholic Religion by the French Roman Catholics. A small catechism was printed in their language and published at Quebec in 1822. The Gospel of St. Mark has been translated by a native preacher, named Osunkhirhine, and printed at Montreal.

CHIPPEWAY, or, OJIBWAY. This tribe is dispersed through a great part of British North America, and also in the United States. They dwell on the borders of the Lakes Huron, Superior, and Winnipeg. The York Upper Canada Auxiliary Bible Society, was the first to attempt a version of the Scriptures in this language. Two natives, brothers named John and Peter Jones, who had been employed to instruct their countrymen by the Methodist Society, were found competent to undertake the translation. In 1831, they commenced the translation of the Gospels, Capt. Anderson of the Rice Lake undertaking the revision, and the British and Foreign Bible Society the expense. In 1832, the Gospel of St. John was completed, and Peter Jones visited England for the sake of carrying it through the press. In 1834, the whole of the New Testament was translated by Dr. James of the United States Army, and printed at Albany, for the American Bible Society. In 1835, part of the book of Genesis, translated by Peter Jones, was published. The Gospel of St. Luke was translated by George Copway, an Indian, and the Rev. Sherman Hall, of the La Point Mission Lake Superior. they also translated the Acts which was published at Boston in 1838. The Epistles of St. John were published at the same place in 1840, and in 1844 an edition of the entire New Testament at New York, by the American Bible Society. A new and

revised edition under the superintendence of the Rev. Sherman Hall, was published by the same Society in 1856. A translation of the New Testament, was made by the Rev. Dr O'Meara, a devoted Missionary who laboured among the Indians of Lake Huron, and printed at Toronto, in 1854. He also translated the Prayer Book and book of Psalms, which were printed at Toronto by the Society for Promoting Christian Knowledge in 1854.

OTTAWA This tribe dwells in Michigan. The first book in this language containing the Lord's Prayer and Ten Commandments was printed at Hudson, Ohio in 1829. The Gospel of St. Matthew and St. John were translated by Jonathan Meeker; and revised by the Rev. F. Barker, A M. An edition was printed at the Shawnee Baptist Mission Press in 1841.

POTTAWATTOMIE, This tribe dwells on the borders of Lake Michigan. The Gospel of St. Matthew and the Acts of the Apostles have been translated into this language by Jonathan Lykins, and an edition published at Louisville.

SHAWANOE This tribe dwells west of the Mississippi. The Gospel of St. Matthew was translated into this language, and compared with the Greek text by J U Chute, M D., and an edition was printed in 1836, at the Shawanoe Baptist Mission-press.

NEW ENGLAND INDIAN The name of New England is applied to the North Eastern states of the American Union. Within that territory three closely allied dialects of the Algonquin stock were formerly predominant, namely the Massachusetts, the Mohegan, and the Narragansett. The Gospel was first preached to these tribes by John Eliot. He reduced the language to writing, formed a Grammar, and translated the entire Scriptures. The New Testament was printed at Cambridge, Massachusetts, in 1661, and was dedicated to King Charles II. It was ordered to be printed by the commissioners of the United Colonies in New England at the expense of the Society for the Propagation of the Gospel. The Old Testament was published in 1683, also at Cambridge. This is the first Bible that was ever printed in America. Another edition was published in 1687, by Eliot, assisted by Mr John Cotton. The expenses of publication were defrayed partly by the Society for Propagating the Gospel, and partly by the Hon. Robert Boyle. Elliott's labours as a Missionary were crowned with great success, 1100 souls in Massachusetts yielded obedience to the Gospel of Christ, there were six churches of Baptist Indians in New England, eighteen assemblies of catechumens professing Christianity and twenty four native converts set apart to preach to their countrymen the glad tidings of salvation. At the end of his Grammar he inscribed the sentence "Prayers and pains through faith in Jesus Christ, will do anything." In 1709, St. John's Gospel and the Psalms were translated by Mr Experience Mayhew, into the Massachusetts dialect, and printed at Boston, New England. These versions are now of no further use, as the idioms are obsolete, and the tribes are almost extinct.

DELAWARE. The Delaware, another language of the great Algonquin stock, was spoken at the time of the discovery of America,

between the Hudson and Susquehannah rivers, by the Delaware and Minsi tribes, who then constituted one nation. The Delawares call themselves "Lenni Lenape," Indian men; it was with them that Penn concluded his celebrated treaty. They are now dispersed along the frontier of the United States from Canada to Georgia. The translation of the Scriptures in this language was the first that was executed under the patronage of the American Bible Society. In 1818, a Moravian Missionary, the Rev. C. F. Dencke, stationed at New Fairfield in Upper Canada, sent a translation to the Society of the Epistles of St. John and afterwards the Gospels of St. John and St. Matthew; and an edition of these versions in parallel columns with the English was printed by the Society. A Harmony of the Gospels was printed in 1821.

MOHAWK. This language was spoken by one of the tribes which composed the confederacy of Six nations. They espoused the cause of the British against the French during the war between the two powers. In the war of independence, they remained faithful to Great Britain, and were thus compelled to abandon their lands, and take refuge in Canada where they now live. In the year 1700, the Rev. Mr. Freeman, a Calvinist minister in New York, translated the Gospel of St. Matthew, and several chapters of the Old and New Testaments. Some of the chapters and also a portion of the Liturgy of the Church of England, were printed by the Society for the Propagation of the Gospel in Foreign Parts in 1764. In 1787, another translation of the same Gospel was made by Joseph Brant a Mohawk by birth, called by his people Tarenyawagon, who was a Captain in the British Army; it was printed in London, at the expense of the British Government. Another edition was published at New York in 1829, by the New York District Bible Society, in parallel columns with the English. At the end of the volume is a collection of sentences, by Brant, designed for practical instruction, which show his acquaintance with the main doctrines of Christianity. The Gospel of St. John was translated by John Norton, a Cherokee by birth who from a child lived among the Mohawks and who was also a captain in the British Army. In 1804, his work was completed, and an edition was published with English in parallel columns, by the B. & F. Bible Society. A Mohawk chief named A. Hill, was engaged during 1826 and two following years, in translating the Four Gospels, and a princess of the same nation, undertook the translation of the Acts. In 1832, the three Epistles of St. John, translated by the Rev. Mr. Williams was printed by the American Bible Society. In the same year Hill's version of St. Luke, after being revised, and in 1835 a version of the Acts and the Epistle to the Romans, after revision, were printed at the expense of the Young Men's Bible Society, of the Methodist Church, New York. In 1835 the Epistle to the Galatians, and in 1836, the Epistle to the Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon, translated by Hess, an educated Mohawk, and corrected by Wilkes, were published by the same Society. A version of Isaiah has also been printed.

with the same object, and in 1838, 1839, and 1840, the Gospels, the Acts, the Epistles, the Apocalypse, and the Psalms, and the 1st of St. Peter were

CHOKTAW. This tribe, some over a large extent of territory Mississippi, to the country of the C

Elementary books containing 1 lished. The first portions of the printed at Boston in 1839, by In 1841 the Epistles of St. John, were printed. The Gospels trans at Boston, in the year 1845, published by the American Bk Testament; the books of Joshua, Jo Samuel, and the 1st and 2d of Ki 1836, under the direction of the E Mission.

DACOTA or SIOUX. These p Some portions of the Scriptures 1839, at the expense of the Americ Obis. 1st. Extracts from the box based from the French version of 2 prepared for the press by Fr. W Joseph and his Father, Fr. S. W. 3rd. The Gospel of St. Mark, 4 written at his dictation by Fr. Will some of the Psalms, were 5 published Hebrew by the American Mission the Apostles, Epistle of St. John, and at the same time by S. D. Lacy in 1845, by the same mission.

translated by the Missionaries on the Platte, under the sanction of the American Board, but not printed.

MEXICAN or AZTEC. At the time of the discovery of America, the Mexican or Aztec language was spoken in the valley of Mexico, and the country adjacent east and south. It still prevails in the state of Mexico, Vera Cruz, and Tabasco, of which the collective population was estimated in 1850, at 1,300,000. Spanish however is the language of the white population, and the general medium of intercourse in these states, as well as in the other provinces of the republic of Mexico; the Mexican and Otomie languages being chiefly confined to the native Indians. The Mexican language is also still spoken in a district of New Mexico, where a colony of native Mexicans have for more than two hundred years preserved the use of their ancient vernacular tongue. In 1829, a translation of the New Testament was commenced by the efforts of Mr. Thompson, agent of the British and Foreign Bible Society. The Bishop of Puebla appointed three persons, a Professor of the Mexican language, in the ecclesiastical seminary of Puebla, a Rector of a parish at some distance from Puebla, and a competent Mexican scholar, to execute it, but he died in 1830, so that it was not accomplished. The Gospel of St. Luke, was translated by Dr. Pazos Kanki, in 1829, and published by the B. & F. Bible Society.

MAYAN. This language is spoken in Yucatan. A translation of the Gospels and Acts has been made by Mr. Kingdon, agent of the Baptist Missionary Society, but has not been printed.

MOSQUITO. The Mosquito coast is a long strip of territory in Central America, between Cape Honduras on the North and the San Juan or Nicaragua River on the South.

The Indians who inhabit this country are independent, under a chieftain of their own. Their language was first reduced to writing and grammatical principles by the Rev. Alexander Henderson of Belize, a Baptist Missionary. He acquired his knowledge of the language through the medium of English and French traders who resided on the Mosquito shore, and occasionally visited Belize. He formed a Grammar which was printed in New York, in 1846. He also translated one of the Gospels, which however has not been printed.

KARIF or CARIB. The Caribs are a race of Indians who are scattered along the shores of the Bay of Honduras, the Mosquito shore and the northern coast of South America, as far as the mouths of the Orinoco. Mr. Henderson acquired their language from a Carib, who was a servant to a gentleman at Belize, and was converted to Christianity through Mr. Henderson's preaching, and became willing to assist in the preparation of a version of the Scriptures for the spiritual enlightenment of his countrymen. After reducing the language to writing he translated the Gospel of St. Matthew. In 1847 he visited England and Scotland, during which time he revised the Gospel, and it was published at the expense of Mr. Anderson's congregation in Edinburgh. The Lord's prayer, Creed &c., have been translated into the Carib language by the Rev. Mr. Brett.

ARAWACK. These Indians are found in British Guiana, Surinam,

and the province of Venezuela. A version of the entire New Testament except the book of Revelation, was executed by Mr. Schuman a Missionary who resided among the Indians on the Berbice river in 1748-1760. He also made a Harmony of the Gospels, which was revised by Mr. Schultz, Missionary at Cocentyn, but these works have not been printed. The first book printed in the language was the history of the Passion Week, translated by Mr. Fiesner between 1749 and 1758, and printed at Philadelphia. The Gospels, and Acts, and a considerable portion of the book of Genesis, have been printed in London by the Society for Promoting Christian Knowledge from a version by the Rev. W. H. Brett, the first portion was published in 1807 and the whole completed in 1838. Some large woodcuts, selected from the Society's Family Bible, are added to this version, which are very useful in attracting the attention of a barbarous people. The Acts of the Apostles in Arawack, was issued by the American Bible Society in 1851.

PERUVIAN or QUITUA. This is the ancient language of Peru, and is still spoken among the Indians. In 1623, Mr. Thomann, agent of the British and Foreign Bible Society, employed a native Peruvian to commence a translation of the Gospels. In 1825 a version of the entire New Testament was completed. In 1830 Dr. Pazos Kanak, who had been professor of the Peruvian language in the University of Lima, was appointed Secretary of the British and Foreign Bible Society, to translate the same. No part of his translations have yet been published.

AIMARA. A native Indian dwells in the plains of Tiquia, in Peru. In 1820, Mr. Thomann, agent of the British and Foreign Bible Society, employed a native Aimara to commence a translation of the Gospels. In 1825 a version of the entire New Testament was completed. In 1827 Dr. Pazos Kanak, under the superintendence of Mr. Thompson, agent of the British and Foreign Bible Society, translated the Gospel of St. Luke with the Spanish in parallel columns, and published by the Society in 1829.

QUECHUA. This is a language spoken by the natives of the Peruvian West India Islands. In 1825, Mr. Thomann, agent of the British and Foreign Bible Society, employed a native Quechua to commence a translation of the Gospels. In 1825 a version of the entire New Testament was completed. In 1827 Dr. Pazos Kanak, under the superintendence of Mr. Thompson, agent of the British and Foreign Bible Society, translated the Gospel of St. Luke with the Spanish in parallel columns, and published by the Society in 1829.

GUARAO. The language spoken by the inhabitants of the island of Guara, which lies on the north coast of Venezuela. It is a dialect of the Spanish, with a Dutch pronunciation. A translation of part of the New Testament was executed by Rev. Mr. Gresham, agent of the British and Foreign Bible Society, in 1825. The whole New Testament was completed in 1827. In 1829 Dr. Pazos Kanak, under the superintendence of Mr. Thompson, agent of the British and Foreign Bible Society, translated the Gospel of St. Luke with the Spanish in parallel columns, and published by the Society in 1829.

GUAYANA or SURINAM. The language spoken by the natives of the island of Guayana, which lies on the north coast of Venezuela. It is a dialect of the Spanish, with a Dutch pronunciation. A translation of part of the New Testament was executed by Rev. Mr. Gresham, agent of the British and Foreign Bible Society, in 1825. The whole New Testament was completed in 1827. In 1829 Dr. Pazos Kanak, under the superintendence of Mr. Thompson, agent of the British and Foreign Bible Society, translated the Gospel of St. Luke with the Spanish in parallel columns, and published by the Society in 1829.

applied for aid to the British and Foreign Bible Society and an edition was printed in London. Another edition of the New Testament, and Psalms was published by the Moravian Missionary Society, with the aid of the Netherlands, and the British and Foreign Bible Society, in 1846.

THE END.

L. SEELEY, PRINTER, TORQUAY.

NOTE.

In the Preface, for "Several Tables and Indices have been added which will make the Book complete in itself &c. read "An Appendix has been added" &c.

With regard to the feast given by Levi to our blessed Lord, Dr. Macbride in the Lectures on the Diatesseron observes "—This Galilean, on quitting his profession, was rich enough to provide an entertainment for his new Master. The three Evangelists connect it with his call, but they do not say that it followed it immediately ; and Harmonists in general, I think with reason, place it after the return from the country of the Gadarenes."



